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OF FRIENDS

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Fran Warren — Attended the Friends World Committee Conference at Kaimosi, Kenya, Aug. 26-Sept. 4, representing the Young Friends of North America. She also attended East Africa Yearly Meeting and the Young Friends Camp which were held at the same time, at Lirhanda.

Norval Webb — General Superintendent of Western Yearly Meeting of Friends. He has been a pastor at First Friends Meeting, Richmond, Ind., and a clerk of the Five Years Meeting of Friends.

About the Cover

In this striking cover photograph taken by Edwin Hinshaw, Jeremiah Mogofu, Youth Superintendent appointed by the Yearly Meeting, is shown presenting his annual report to sessions of East Africa Yearly Meeting. The sessions were conducted at Lirhanda from Aug. 9 to Aug. 14. Fran Warren, traveling Young Friend, writes in the lead article of this issue of the Yearly Meeting sessions and especially of the Youth Camp.

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Quaker Life Editorial Comments

Shelter Implications

Stories from some sections of the United States tell of persons building fallout shelters and then preparing to arm themselves to fight off any neighbors who may try to get in them if atomic warfare begins.

Elaborate plans have been broadcast by which the persons in fallout shelters might successfully ward off these attempts of neighbors to save themselves too.

What a sad commentary this is on our way of life! Is this as far as a nation of Christian committed persons can go?

Some discussion has taken place about whether a Quaker, believing in pacifism, should even build such a shelter. Is this not a "giving in" to war preparations, the argument goes.

While not answering this question, another will be asked. Would Christian Americans, put to the test of existence itself, instantly fall upon a "save me and mine" philosophy? Worth pondering—along with its implications.

A Decision Made

While Friends study the program of the Home Service Committee of London Yearly Meeting to advertise the Society in four British publications and while its merits are being weighed, a recent 1700-mile trip by the editor illustrated that in the Midwest and Southwest sections of the United States, Friends have already made their decision on one kind of advertising at least.

The trip (a quick family vacation) took the editor through sections of Indiana, Tennessee, North Carolina and Ohio where Friends Meetings are about as numerous as any place.

During that entire trip, the editor saw the word "Friends" mentioned exactly one time. This occurred on a roadside poster outside a North Carolina city which listed all the churches of that city as welcoming visitors. The Friends Meeting was one of a number listed.

At no other time would a traveler along the major highways in dozens of other communities know that Friends Meetings existed. This traveler would certainly know of the Baptist and Methodist and Catholic churches, however.

Perhaps Friends Meetings should not place signs at roadside locations to tell the traveler that a local Meeting is available. Perhaps Friends know each other so very well that such information is needless.

But perhaps it is just as true that Friends need to realize that the story of the Society must be told—and told widely and in many different ways.

Could roadside signs be a small part of this story? —Earl L. Conn

The Poetry Corner

E. Merrill Root, Editor

AUTUMN GLORY

Wild flames of red and yellow sweep and jump
Across the field and forest, and I gaze
In awe and wonderment upon this sight.
What finger must have touched this glorious
blaze!
I let my soul drink of the beauty here
And store within it all the golden rays;
Then I will glow within and out, long past
The moment this is quenched by winter days.
Thus neither cold nor heat will ever keep
My heart from lifting up its hymn of praise.

—Harold A. Schulz

WITH SINGLENESS OF MIND

Thou, my Creator,
Give me power to sing
Simply, with the purity
Of a single string.

Faith be the melody
Holding through the strain,
Keeping the simplicity
Of the falling rain.

—Mabel Doyle

Quaker Thought for Our Time...

HOLY IMPATIENCE

"But you shall receive power . . . ; and you shall be my witnesses . . ." Acts 1:8 (RSV)

Devout persons in all generations have been moved by the patience of God. When Joshua and Caleb, who were among those who had spied out the promised land for Moses, implored the Israelites neither to "rebel against God" nor "to fear the people of the land, they were nearly stoned. This near tragedy was averted by the appearance of "the glory of the Lord" among them. Speaking to Moses, the Lord says "How long will this people despise me? And how long will they not believe in me . . .? (Num. 14:11) At this moment the patience of God nearly reaches its limit. But Moses appeals for pardon, "The Lord is slow to anger, and abounding in steadfast love, forgiving iniquity and transgression . . . " (Num. 14:18) Both the patience and impatience of God reveals itself in His answer ". . . I have pardoned, according to your word; but truly as I live . . . all the earth shall be filled with the glory of the Lord." (Num. 14: 20, 21) Yet because this people has put God to the proof once too many times they will be denied the promised land.

A Psalmist recorded his awareness of the patience of God,

"He does not deal with us according to our sins, nor requite us according to our iniquities.
For as the heavens are high above the earth, so great is his steadfast love toward those who fear him." (Ps. 103: 10, 11)

Yet he is not blind to the impatience of God for he also writes,

"He will not always chide, nor will he keep his anger forever." (Ps. 103: 9)

There is a moment when Isaiah senses that God is at the breaking point of His patience because He has "tried" His people "in the furnace of affliction" and they have not come forth refined "like silver." Yet "For my own sake, for my own sake, I (defer my anger)" (Is. 48: 9, 11).

Jesus revealed by his presence among sinners, his healing touch, his forgiving words and his crucifixion for sin the patient love of God. Yet holy impatience blazed through when faced with the carefully exclusive piety of the recognized leaders of the faith. He gave expression to the patience of God in a rebuke to James and John when they wanted to call down fire from heaven on the Samarian village which had rejected them.

It is the sensitive Christian who is able to distinguish between the patience of God and His impatience. He finds patience in the beckoning "Come away . . . and rest awhile" (Mk. 6: 31) though there is much to do. He finds patience in the Master's "Stay . . . until you are clothed with power from on high." (Lk. 24: 49) He also finds patience in the urgent invitation to "wait for the promise of the Father." (Acts 1: 4) For in this kind of holy patience there is baptism. There is baptism for power. There is baptism for action. And there is baptism for commission. For flowing through this patience there is a holy impatience for transformation in love.

When Jesus saw the crowds like sheep without a shepherd, in holy impatience he commissioned his disciples to "Go" into the fields white, ready for the harvest. They were transformed by what they experienced. At that first Christian Pentecost the Holy Spirit wrought a great transformation in holy impatience. Holy impatience was in the Spirit's call to Philip to "Rise and go" resulting in an Ethiopian believing and being baptized.

The impatience of God has been felt by those like Moses who seek to avoid a holy responsibility by pleading lack of eloquence, by the Jeremiahs who seek to excuse themselves because they are sure they are too young, and by the Isaiahs who before the profound majesty of God find themselves unclean. So even does the Church in all of its beauty and ugliness stand in the midst of the twentieth century and give moving evidence of the impatience of God. The apostolate of Christ discovers its apostasy as it seeks to develop only a society for human betterment and to bring into being the "good society" while multitudes wander blindly about nibbling themselves lost.

Yet because there is holy love in the impatience of God there is not condemnation but rather the eternal invitation to cleansing and commissioning. Everywhere the apostolate of Christ are experiencing holy impatience as the Spirit once again reveals "His gifts . . . for building up the body of Christ . . . to the measure of the stature of the fulness of Christ." And those upon whom the Spirit visits His gifts are becoming witnesses with a holy impatience which transforms other persons with love.

—Herbert D. Pettengill.

3rd East African Camp Successful

By Fran Warren

I have never in my life seen anything similar to the first day of East Africa Yearly Meeting. The Monthly Meetings charter buses for the trip. The buses begin rolling in about 7 a.m.! By noon it seems that all the members of the Yearly Meeting plus some more must surely be there, but still the buses keep coming.

These buses are quite a sight, by the way, as all the luggage and bicycles are put on top, and the people are packed inside. The meetinghouse at Lirhanda, where the yearly meeting was held this year, holds over a thousand. When the opening session was held, there was not room inside for everyone; and the crowd outside was so large that I couldn't even realize that some people of the yearly meeting were missing.

Everyone (even non-Friends in the community who came in for the excitement) went around shaking hands and saying "Mirembe, mirembe." The African people are extremely warm, friendly and hospitable, and immediately I felt welcome and at home in their group.

In spite of rain every day, the Third Young Friends camp (held Aug. 9-14 during Yearly Meeting sessions) was, I would say, a huge success. Camp was in the school back of the meetinghouse. They slept in classrooms and tents, and numbered almost 300. Their camp day started at 6:30. At 7 they had prayers and at 7:30 breakfast. They then had three classes and a period of discussion. The classes were: 1. Friends history. 2. Friends faith and practice. 3. Learning new hymns. At 12:30 was chokulia ne liemba (lunch) which was usually cooked green bananas (mashed and tasting much like our potatoes) with meat and carrots and broth, or posho (a coarse maize meal cooked in water), served with meat, vegetables and broth.

Games Played

In the afternoon the camp met with the adult Yearly Meeting, then had tea (Chai) at 4 p.m., followed by games. Volleyball, football, rounders, net ball and deck tennis were the games played. This year the campers all entered into the recreation; but in the past two years, I gather, this was not the case. Some of the young people thought that the recreation period was a rather frivolous and unnecessary part of their camp time. At 6:30 they had supper, which was either bananas or posho, whichever one they hadn't had at noon.

At the evening meetings there were either speakers or religious films; and the service was always followed by a counseling session for those who wanted to stay for it. I felt that this was a valuable part of the program, for these small groups were able to reach more depth than a large group could have. At 10 p.m. was lisaala ne ligona (bed time). As all the program was in Luragoli, I do not guarantee my translations and an East African could probably catch my mistakes.

In the class on Friends' Beliefs, the first day was devoted to conscience. The teacher emphasized the fact that man has conscience, which makes him above other animals. This conscience can also be called the Seed of God, the Light Within, the Christ Within, or That of God in every man. The fact that we have this within us makes us responsible for our actions and lets us make a choice.

The second day was devoted to the Peace Testimony. The main duty of Friends is to build peace. The Society of Friends is a peaceful society. Because of the divine in man, Friends believe that killing a human being is wrong, for it destroys that of God in man. We must go further than just not killing. Jesus asks us to do away with evil feelings against anyone. When independence comes to Kenya, young people will be called on for more than they are now. They will be asked to join the military services. What then? Will we follow man or God? There is war in people's hearts. Unless we stamp out evil thoughts in our hearts, it will be hard to bring peace.

Society and Democracy

The third and last session of this class dealt with democracy in the Society of Friends. The teacher told how in the business meetings of Friends, we go beyond democracy in the political sense and respect every personaliy. Because of that of God in every man, we should be especially careful to listen to everyone. Friends should be mainly concerned with the spiritual part in man and not with his faults.

He went on to explain that in the Yearly Meeting this idea of listening to everyone is not always practiced. He said that this aspect

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of Quakerism has not always been stressed in the past and that often the Elders have not been taught how to practice it. (There is somewhat of a division between elders and young people here. The two generations are in some ways living in two different worlds, the young people getting their education through experience. Being an Elder in the church is a powerful position, with the Elders ruling the group and sometimes finding fault with the young people).

The teacher encouraged the young people not to be critical of their Elders, but to try to help them understand the democratic aspect of Quakerism.

"Don't run away from the old people," he said, "but make them your friends, even if they are very difficult. You will learn from them. Old people have learned much by experience, and experience is the best teacher. And when you, yourselves become leaders in your meetings, don't make yourselves bosses." **Many** of these ideas were new to the young people and they asked many questions about them.

The Quaker History class started with George Fox and the beginnings of Quakerism and went on to a discussion of the social witness of Friends.

Questions Were Practical

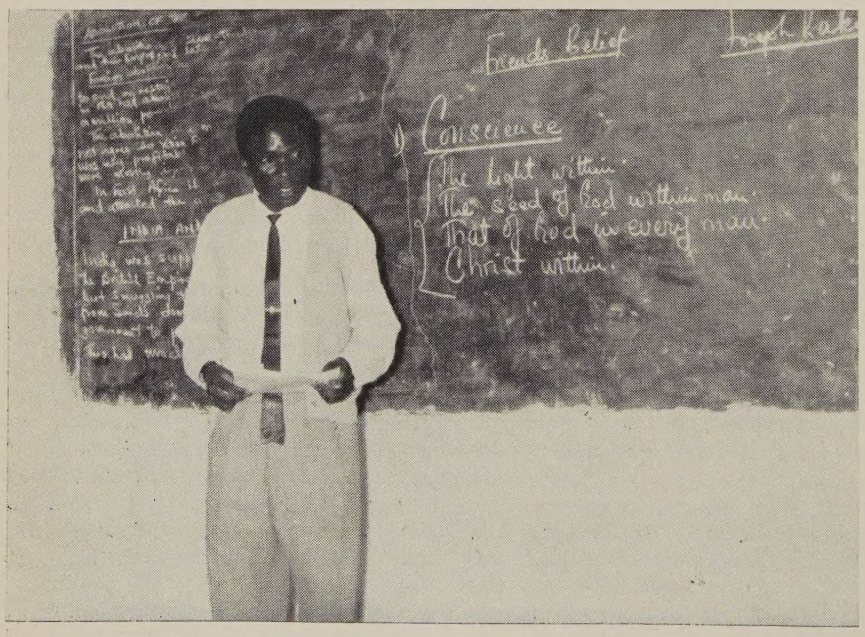
In the discussion periods, the campers discussed questions which they had written down in the class periods. They were practical ones: Why, as young people, are we not attending church regularly? What is Christianity? How can one make sure that he will go to heaven? What can we do in our own villages to be servants of God? Two interesting suggestions were made in answer to this last question: Read the Bible to those who cannot read. Translate the Bible into your own dialect.

Photo by Rodney Morris

Personalities at the Lirhanda Youth Camp. Left to right: Wilson Andole, leader who had oversight of catering and cooking for the 300 delegates; Fran Warren, visiting Young Friend, representing the Young Friends of North America; Jeremiah Mugofu, camp Director (Youth Superintendent of East Africa Yearly Meeting); and Edwin Hinshaw, evening speaker for the camp sessions (Youth Advisor for East Africa Yearly Meeting).

Hard questions were posed and discussed: How do you choose a partner in marriage? How can Friends set rules for social life (such as rules about drinking and smoking) when such laws are not found in the Bible? Is it right to cure a (wounded) soldier so that he will be able to kill again?

One afternoon the first woman member of the Kenyan Legco (legislative council) spoke to us. She is a member of the Society of Friends. She spoke of the responsibility which will come with uhuru (freedom). She warned people not to shout for uhuru unless they know what they are asking for. Uhuru will not bring a new, easy life, she said, but will bring with it new problems and responsibility.



Joseph Kakai, a graduate of the Friends Bible Institute, teaches a class of Friends' Beliefs at the Youth Camp held at Lirhanda during the sessions of East Africa Yearly Meeting.

Copies Of Booklet Sought By Committee

The Japan Committee of Philadelphia Yearly Meeting is anxious to find additional copies of a 103-page booklet, **A Brief History of the Friends Mission In Japan, From 1885 to 1905** by M. M. Haines (Mary Morton Haines).

Western Yearly Meeting Sessions • Optimistic, Challenging

The 104th annual sessions of Western Yearly Meeting, held in Plainfield, Ind., August 14 through 20, were both optimistic and challenging. The challenge came from E. Daryl Kent, professor of religion at Guilford College, who called for a more positive emphasis from Friends, in the Quaker Lecture, "Forward With The Spirit."

"I am led to observe . . . that for many people, Friend and non-Friend, the essence of religion lies in the number of things that they are against. This is negativism pure and simple and as far as I can discern, it leads to nothing but a sour dispositon," he said.

Fox was a "religious genius" whose insight recognized a "seed of God in every man." This direct relationship, without ceremony or symbolism, was, and is, fundamental to Quakerism, Daryl Kent added. But, Fox was also restricted by his time and "expressed ideas which were mere echoes of his time." He outdid the Calvinists in opposing the "frivolous things of life, even art and music."

"In short Fox was both right and wrong . . . we need constantly to be aware that the past is not sacred simply because it is the past . . . My point should be clear: if we are to grow we must be positive in our emphasis . . . We must offer the challenge to work, to strive, perchance to succeed, perchance to fail."

'Educated Leadership'

Daryl Kent called for "educated leadership" because "the work that God calls us to do is too important for us, as individuals, to be satisfied to be second, or third, or fourth or fifth best."

E. Daryl Kent also delivered the daily devotions at Western Yearly Meeting.

Landrum Bolling, president of Earlham College, spoke on Wednesday evening at the presentation of the newly recorded ministers, on the topic "Speaking to Our Condition." He told Friends that Christian Love is "still the most revolutionary doctrine that has ever been expounded."

"The central message of the Christian faith is that there is a divine power of redeeming love which can transform human lives so they can become what they never dreamed of becoming—so that they can achieve fullness in their personal lives and their relationships of understanding and love toward others.

"People today sense great internal division and confusion in their lives and society. They look for a voice of authority which can make sense and wholeness of life. Communism, as a pseudo-religion to many people, promises just that. The Christian faith needs to be proclaimed not just as a formula for solutions, but as a set of values and purposes—a power which can illumine all areas of life."

Two actions of the Yearly Meeting Sessions were reported on the front pages of the Indianapolis newspapers. The adoptions of a Declaration on Race Relations by the Yearly Meeting was reported as "Quakers Call for Discrimination End." The Race Relations statement said in part: "We feel it is important to realize that the Church by nature is a fellowship of believers, and therefore has no need to draw lines of color, race or national origin. We recognize that these distinctions of birth have no relevance in the question of membership in the Society of Friends. Further we recognize that varieties in economic, cultural and racial groups within a congregation are a healthy element."

The statement emphasized the need for work in the field of housing and employment. "We recognize that we cannot truly have brotherhood in the Church Community unless we work for the elimination of discrimination in other areas of life. . . . Discrimination and segregation particularly bring economic hardships to minority groups in the areas of employment and housing. The Society of Friends has long proclaimed their belief in the image of Christ in every man. We respond to this faith in man by rejecting segregation."

The statement also said: "We are still concerned with the unchristian way the American Indians are being treated, specifically we oppose the legal seizure of Indian lands through violation of solmen treaties." The Yearly Meeting wrote President Kennedy asking him to intervene in behalf of the Seneca Indians in the Kinzua Dam controversy. The letter said in part: "In a world hungry for the witness to basic virtues of truth and trust, we believe that this provides an opportunity to answer this need . . . and to step towards regaining the trust of our Indian brothers."

Write About Crisis

Western Yearly Meeting also wrote the President about the Berlin Crisis, and the newspaper headline read "Friends Ask UN Control For Berlin."

Missions Day as always was well attended. Two Africans, Benjamin Wegesa and Salome Nolega, spoke, as did Lois Snyder, Helen Fletcher and Norman Young. The highlight of the afternoon came in a dedication service for Keith and Judy Kendall who were about to enter missionary service in Jamaica.

James Furbay, who had recently returned from a Near East visit, spoke to the Yearly Meeting as its new Christian Education Director. The Yearly Meeting took action changing the date of its sessions; it will now begin on the third Saturday in August. This means the next sessions of Western Yearly Meeting will convene on Saturday, Aug. 18, 1962, with Ministry and Counsel convening on the preceding day. —Ronald Haldeman.

Action Is Urged Against Missions

The Israeli Parliament has been urged to take legal measures against the activities of Christian missions in the country. The appeal was made by Rabbi Menachem Parusch, delegate of the ultra-Orthodox Agudat Israel Party, who contended that missionary activities were "a menace to the state."

Directing his criticism primarily against mission schools, Rabbi Parusch told Parliament that 1,485 children are attending Christian institutions.

The matter was referred to the education committee for examination on a motion of the Minister of Education.

Quaker Forum

Evangelism In Worship And Christian Education

Friends today have need of rediscovering how to share our faith. Were it not for East Africa Yearly Meeting and a few isolated instances of Local Meetings, we would be barely holding our own in total membership the world around.

We are charged to **go to all persons—make disciples — teach them to observe the Divine command.** The first claim upon man's life is that of the Kingdom of God. Confrontation rests with those who are responding. William Penn speaks of these, "They were changed men themselves before they went about to change others . . . and as they freely received what they had to say from the Lord, so they freely administered it to others."

There is increase of concern and search of means among Friends to share our faith. This concern was before Friends gathered in Bad Pyrmont, Germany in September, 1958. It is a growing concern. The infinite worth of persons makes it imperative that we become more concerned with **individuals** than with **ideas.**

The current Forum on Evangelism has the intent of stimulating thinking and concern for individuals. To find more effective means of bringing persons voluntarily into vital fellowship with God in all of life's relationships is our most important undertaking. Let us join our prayers and energies in this great purpose.
—Glenn A. Reece, General Secretary, Five Years Meeting of Friends.

Evangelism Of Worship

By Norval E. Webb

"God was in Christ reconciling the world unto Himself." The purpose of evangelism is to bring man to God that he may realize this reconciliation within himself, and at the same time draw him into the Body of Christ which is the redemptive community in the world. This is the point toward which all evangelism strives, for it is in man's direct, personal relationship with God that the "new creation" takes place. The whole effort of evangelism ought to be directed toward the end of bringing man into this first-hand experience of God, and of promoting his growth in the redemptive community, which is the Church. Salvation, then, is both personal and social. The secret of the salvation of the world lies in the extension of the community in which the person has found his wholeness.

The primary purpose of the Meeting for Worship is to accomplish the experience just described. There is a capacity within every individual to respond to the pull of God upon him; and it is this capacity for response that makes every meeting for worship a possible source of evangelization. Response to the pervading Presence of God ought to be the normal, and expected experience of every meeting for worship. Wherever the human element enters into the meeting, in hopes and planning, there ought to be a striving to come to the experience described by Whittier:

"The world that time and sense have known,
Falls off and leaves us God alone."

That is the high purpose of any meeting for worship, this is the point at which God has intimate dealings with each worshipper who has responded to the "upward call of God" to his spirit.

If this be true, then we need to revitalize our meetings for worship. The feeling of awe and wonder have too largely disappeared from our worship. Worship has become too much a casual assembly of folks waiting to be interested or inspired by some exercise, words spoken, or music rendered. Routine and stereotyped procedures have dulled the response of the spirit to any "upward call of God."

An Awareness Of Truth

In all our meetings, of whatever variety, there ought to be an awareness of the truth stated by Thomas R. Kelly in **The Testament Of Devotion,** that there is that within man which makes him akin to God, and that there is an "amazing inner sanctuary" where God speaks and draws man to Himself. Those who are responsible for our meetings for worship

ought always to keep these truths in mind. However we participate in the meeting for worship let it be with a consciousness of this tremendous reality, that God is seeking to speak to each individul in that inner sanctuary. In our meditation, in our prayers, in our singing, and in our speaking, let it come from a desire to have individuals hear and respond to His upward call. If every one who participates in the meeting for worship comes with the desire to make God real in the waiting fellowship, then there will be evangelism of the highest order.

It is in the meeting for worship that the redemptive goal is realized. The place of the meeting for worship in the redemption of the individual has been emphasized. But there is a redemptive goal beyond the individual. When God and man confront each other this is the experience through which the person may realize the Kingdom of God within himself. But we must not forget that Jesus expected that the individual would be a part of an expanding Kingdom of God on earth. The goal of evangelism is not wholly reached on the individual level. In fact a part of the process of personal redemption is wrapped up in his willingness to lose himself in the fellowship as it becomes the leaven of the Kingdom in the community.

If, then, evangelism achieves its complete goal, it will find the individual rooted deeply in the Meeting for Worship; and in that experience he will find that love for one's fellowman is the only way the ideal society can be achieved. So we center down in the worshipping fellowship as the place where we come to the sense of "the blessed community." Then in the strength of the fellowship we go forth in the way of love to bring men to a realization of the Kingdom of God within themselves, and His Kingdom come on earth in the relationships of mankind.

Evangelism Through Christian Education

By Russell E. Rees

Christian Education has no objectives of its own, but shares fully the purposes and aims of the Christian Church. Therefore, let it be plainly understood that Christian education is not in competition with worship or fellowship or service. Tell me what the church is attempting to do, and I will tell you what Christian educators are trying to do. Since evangelism is certainly one aim of the church, it is also a concern of Christian Education.

A recent publication of the National Council of Churches is entitled **The Good News of God,** with a subtitle, **The Nature and Task of Evangelism.** The writers declare, "We are still called to declare the reign of God, the need for drastic and ceaseless repentance, and the hope that springs from His infinite mercy." They continue with this definition of Evangelism: "Fundamentally the task of evangelism . . . is to help bring this whole mighty purpose of God for us effectively into the conscious life of every people and every generation, and to seek with all men, Christian and not yet Christian, its fulfillment in a growing community of faith and love."

The church approaches this task in many ways, to be sure: in worship, but just as certainly in fellowship, service and study. To neglect the work of Christian instruction is likely to make even the Meeting for Worship shallow and dull. Any activity of the Meeting may become stereotyped and even worship at times is far less than it should be. So, too, an adult class may be unexciting and unevangelical. But this is not the fault of the activity, but of those who carry it on.

We Must Make God Known

Let us say first of all, God is the Evangelist, and we are working with Him, wherever our efforts are put forth. If the first responsibility is to worship God with heart, soul, mind and strength, the next is to make Him known to persons both within and without the Church,

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Coming Events

Oct. 9-12 — General Assembly of United Church Women, Miami, Fla.

Oct. 10-11 — Fall meeting of Board on Stewardship & Finance, Central Offices, Richmond, Ind.

Oct. 10-15 — Kansas Yearly Meeting, Wichita, Kans.

Oct. 23-25 — Friends National Conference on World Order, Richmond, Ind.

Oct. 25-28 — Fall sessions of the Executive Council of the Five Years Meeting, Richmond, Ind.

Nov. 18-Dec. 5 — Third Assembly of the World Council of Churches, Delhi, India.

by proclamation, interpretation and instruction. We never outgrow our need for growth in understanding of God's mighty acts in and for us.

One of the major opportunities of parents is to be the first witnesses to the saving work of Christ in the home. Parents are the first Christian educators, and if their work is not done, certain losses are sustained which are hard to recover. The Church takes up at the point where the child moves into a wider circle. The first lesson of the child as he emerges from his home, is to find that the loving care of parents is now evident in the new relationship in the Meeting. The experience of this love is a preparation for all that follows.

Now some children and youth do not have this fortunate background in the home and for them the Church may be the first real experience of "loving kindness," and so for an illustration of what the New Testament talks about. What is the source of this concern on the part of persons other than parents? In the life and teachings of Christ an answer is found. At first the lesson is simple as other stories the child knows. But with the growth of understanding there is a corresponding growth in appreciation, in response and in commitment.

If the home and church are in agreement, the steady progress of the child is to be expected. Nevertheless there are moments of wonder and also moments of acceptance. The personal influence of the teacher can hardly be exaggerated, and the warm Christian love and concern is often a major factor in helping the child to grow in "wisdom and stature, and in favor with God and man."

While the Church is always teaching in all its actions and programs there is an area of Christian Education in which systematic study for children, youth and adults is essential. "Each new generation is the growing edge of the church," and the claims of Christ can be effectively presented in study groups and classes, and decisions can be made and growth stimulated in a thoroughly Christian program of Christian education. This is effective as shown by the fact that the largest source of increase in membership of the church is this program of Christian education.

Indiana Sessions Rewarding

The Indiana Yearly Meeting of Friends held its 141st session Aug. 11-17 on the campus of Earlham College at Richmond. The gracious hospitality of the college and its staff was in evidence. The general sessions were held in the newly remodeled field house.

The meeting on Ministry and Counsel was unusually well attended. The questionnaire on the State of Society was summarized and discussed freely.

One highlight of the session was the report of the Committee on Recording of Ministers recommending the recording of two young men, Thomas Mullen and James Johnson, who have been serving at New Castle and Dublin, respectively. It was suggested that the educational program of all ministers be continued after the requirements for recording have been met—that they as well as other active church members should experience a constant growth in knowledge. A minimum salary for full time or part time ministers was mentioned; also that meetings set aside a sum of money to enable their ministers to attend conferences, seminars or other educational events.

The general sessions, Raymond Breaker, clerk, presiding, followed the program as planned by the Executive Committee with reports of various departments of the church work and affiliated groups.

A broad scope of interest was felt by the presence of representatives from the American Friends Service Committee, members of the Friends Committee on National Legislation and the Friends World Committee.

The Executive Committee of the Yearly Meeting continues to be vitally interested in helping small churches. They feel the necessity of planning a Friends Center for students at Ball State Teachers College. They would also like to sponsor a seminar for clerks of local and quarterly meetings and discuss Friends business procedures.

A display of religious books and literature from the Friends Book and Supply House at Quaker Hill attracted much attention as did the USFW reading course and gift books in Earlham Hall.

The Indiana Friend made its first appearance and is intended to be a vehicle of communication, inspiration and information.

The devotional periods each morning and Meetings for Worship in the evening were inspirational and refreshing to minds so much occupied with the business at hand during the other hours of the day. Paul S. Rees, vice-president of World Vision Inc. was leader of most of the noontime devotional periods. David Stanfield and Logan Smith also gave inspiring messages at the noon devotions.

At one of the evening sessions Kenneth R. Pickering, Indiana Yearly Meeting Superintendent spoke on the subject "Whither Have You Built A Road Today?"

E. Daryl Kent, dean of students at Guilford College, gave the Quaker lecture "Forward With The Spirit," especially appropriate since this was the meeting in which the two newly recorded ministers were recognized.

It has been said that Christian fellowship is enriched by breaking bread together. So it was at the two banquets. The first one was enjoyed by Quaker Men and the USFW. The USFW were fortunate to have as speaker Helen Fletcher, recently returned from the mission in Africa. The Young Friends ban-

quet was well attended. A special missionary luncheon was held with Ruth Alber speaking about the mission in Africa. Approximately 550 people were served.

Among the visiting Friends present was Levi Pennington who was a source of inspiration to all. Benjamin Wegesa, Friend from East Africa, spoke briefly at the session on Africa. Also from Africa was Salome Nolega who acknowledged help from American Friends for her people in Kenya.

It was a pleasure to welcome members of the Junior Yearly Meeting also in session at this time and to hear their reports. Another interesting group to be presented were small boys from Whites Institute who sang.

It was said by many present that this was the most rewarding Yearly Meeting ever attended — with the sincere hope that zeal and inspiration will be carried back to each local meeting represented.—Lucille Stratton, Knightstown, Ind.

Polish Laws Curb Religious Teaching

Despite protests from Roman Catholic deputies, the Polish Sejm (Parliament) has passed an educational reform bill banning religious instruction in all state schools.

The bill decrees that Polish children must be taught a "scientific world outlook." However, religious instruction may still be given to students by the church outside of school hours in buildings not owned by the state.

Political instruction in Polish universities has been compulsory since October, 1960, when courses in Marxism were reintroduced after a four-year hiatus. At the same time religious classes were informally eliminated from eighty per cent of the public schools.

LECTURE AVAILABLE

The Shrewsbury Friends Meeting, Highway 35 and Sycamore Ave., Shrewsbury, N. J., has available copies of the Shrewsbury Lecture given by Henry Cadbury this year. It is the first of ten annual lectures to deal with the basic aspects of Quakerism. Henry Cadbury's lecture actually consists of two parts, "Jesus and Judaism" and "The Emphasis Of Jesus." Copies cost 25 cents.

Camp leaders gather at the council fire at Indiana Yearly Meeting Junior Camp at Quaker Haven along with Chief Godfroy of the Miami Indian tribe. The camp was conducted July 30 to Aug. 4. Pictured from left are Byron Leaser, camp director; Chief Godfroy; Kenneth Pickering, Indiana Yearly Meeting superintendent; and Wendell Lamb, camp naturalist. Chief Godfroy spent two days with the junior campers, lecturing on natural science and on Indian lore and customs.

World Problems Studied By Wilmington Yearly Sessions

In this momentous period in world history, Wilmington Yearly Meeting met in the 70th Session midst the beauty and comforts of Wilmington College Campus Aug. 17 to 22.

In Ministry and Counsel there was a sense of searching to find causes for successes and failures and how to serve effectively. This was presented in a playlet by Orville Fisher, in discussion and in business.

James Read has been president of Wilmington College for ten months and was given a hearty welcome to the Yearly Meeting when he gave the opening address on "Distinctives of a Quaker College", the result of a special study he had made. In addition to the very important organizational and jurisdictional relationships he emphasized the invisible Quaker spirit and atmosphere of an institution. In his report and address he challenged Friends to consider the role of Wilmington College in the tumultuous life of today. Friends were made even more conscious of world tensions when the AFSC called James Read, as the man of the hour, to go at once with others on a reconciling mission to Germany.

To this underlying theme of world tensions and a faith to meet them, Landrum Bolling, president of Earlham College, in thought provoking messages, spoke to the needs of Friends on "International responsibilities and problems and what we may do as Christians about these problems," and on "Problems and Dilemmas in Africa." He made vivid the frustrations and the need for making an impact on society both at home and abroad in ethical, moral and spiritual values. He emphasized the importance of intellectual and spiritual preparation not only to show good will but with a faith that will change men's lives. These thoughts were emphasized by the presence of Helen Fletcher, other missionaries, natives of Africa, AFSC and FCNL representatives, and by the World Committee Meeting in Africa including four of our members. The Five Years

CONTINUED

Meeting representatives and others stressed the importance of regaining the deep spiritual motivation that gave rise to Friends concerns. All visiting Friends were most helpful.

A letter was sent to President Kennedy expressing concern over the resignation to the show of force, but encouraging efforts for peaceful settlement of disputes, for the proposed Disarmament Agency, and an end to nuclear testing.

In the absence of the clerk, Clifton Warren served as clerk.

The Christian Education and other committees expressed encouragement in the broadened camping program, in the Young Friends Forums, in Junior Yearly Meeting with 69 boys and girls, strengthened by Friends from England, Germany, and elsewhere, and in that one minister Joseph Letson was recorded and others are under the care of the committee. The presentation of the digest of Epistles was commendable.

One hundred eighty-eight women attended the women's banquet and 73 men the picnic at Quaker Knoll.

Appointments for the coming year are C. Vincent Fairley as clerk, Wilbur Kamp as assistant clerk, Helen Wood as recording clerk, and Robert Rumsey as executive secretary.

The sessions closed with an almost frightening responsibility laid upon us as individuals and in our Meetings for a faith that may in some measure meet the needs of those looking to Friends.

—M. Elsie McCoy

Church World Service Names New Director

The appointment as executive director of Church World Service of Hugh D. Farley was announced this week by Dr. Roy G. Ross, general secretary of the National Council of Churches. A veteran of many years of government service in Washington and overseas, he most recently was assistant director of the U.S. Operations Mission in Korea. The appointment is effective Sept. 1.

He succeeds Methodist Bishop Frederick Newell, retired, who has been serving as acting executive director since the resignation of Dr. R. Norris Wilson, who undertook a special project for the Pilgrim Press.

Baltimore Yearly Meetings Conduct 290th Sessions

At Western Maryland College, Westminster, Md., 464 Friends and visitors gathered for the 290th session of the Baltimore Yearly Meetings (Homewood and Stony Run), August 4-9. In the opening devotional Dorothy Hutchinson, speaking on "Spiritual Life and Secular Activity," warned against a division between inward religion and outward action, stating that the religion of Jesus is not formulated in abstractions—Christianity has to be expressed in a life, not in a dogma. In the series of weekday morning devotionals, Bernard Clausen discussed the miracle that is Helen Keller, and Ann Sullivan's part in bringing out "that of God" in her pupil.

Friends were pleased to hear of the inspiring progress of the Sandy Spring (Md.) Friends School, opening this fall with more than sufficient enrollment. Friends also agreed to sponsor Friends House, Inc., looking toward the construction of an $800,000 residence home for 100 older Friends.

Stuart Innerst, of FCNL, spoke of hopeful signs in governmental attitudes, but expressed regret that the military mind is becoming dominant in America. In the area of race relations, David Scull said that we must maintain "tender" tensions (i.e., with love toward those who oppose us) in "edible portions." Albert Bigelow, speaker for Young Friends, suggested that our freedom to love people of all races and groups was hindered by our mental and material possessions. Other Friends presented a concern for action in the Kinzua Dam problem.

Glenn Reece reminds us that while we were relaxing in comfort, Friends in East Africa were faced with famine. He stated his conviction that God is trying to speak through the Society of Friends in our generation. Others from Five Years Meeting staff were Norman Young, who spoke of challenges and needs on the mission fields, and David Stanfield, leader of a discussion on scales of values. Ben Wegesa of East Africa Yearly Meeting and Helen Campbell of Ireland Yearly Meeting also contributed.

The beliefs of the younger generation were explored by Millicent Carey McIntosh, Carey Memorial Lecturer, and communication between the generations was the topic of a Christian Education Committee panel. The Young Friends also considered the problems of communication, while the Hi-Q's explored "Quakerism in action." The younger children, studying Indian Americans, contributed the prayer, "Forbid that I judge any man till I have walked two moons in his moccasins." In our final meditation we were reminded of the need to examine the principles by which we live and to know that point beyond which we cannot compromise. —C. E. Rigby, Corinth Friends Meeting.

Secretary of State To Address Church Women

Secretary of State Dean Rusk will address the ninth National Assembly of United Church Women when they meet October 9-12 in Miami Beach, Fla. The assembly will bring together some 3,000 church women from all parts of the country to confer on urgent matters at home and overseas.

Concurrently, United Church Men, also a general department of the National Council of Churches, will hold their annual conference and members will attend many of the UCW sessions.

Delegates will study "The Church Ecumenical—Its Oneness, Its Mission and Its Ministries." They are also expected to prepare resolutions on matters of constant concern to church women from Indian-American problems to international peace.

MUSIC FOR MEETING

By Ida Mae Miller

Do You Agree?

Can a programmed meeting for worship, with its predetermined order of service, be reconciled with our Quaker belief that the Spirit alone should direct our communion?

Isn't it possible for the Infinite Spirit to lead our finite minds and spirits through carefully chosen hymns, scripture, prayers, and a prepared heart-felt message? Do we believe, instead, that the Spirit manifests itself only during the hours of worship on Sunday?

We are prone to regard the Spirit's leading as a spur-of-the-moment impulse, direct and unavoidable. Unless we experience this irresistible force to speak or to act, we tend to doubt the validity of the leading.

Experience and commonsense show us the folly of such an idea. Quaker saints, past or present, have not been impulsive, insensitive people. Rather, they have been perceptive and intuitive individuals with a gift for listening, for study, for quiet observation, for prayer and meditation. Out of years of such inner growth these saints have shared their bounty with other Friends.

The Spirit moved in and through Quaker saints because they were prepared with a wealth of knowledge, experience, and faith. None of these was easily gained; each demanded time, effort, and concentration.

This truth suggests that we, too, need to devote time and energy in deepening our spiritual resources. Every moment we spend with noble music, majestic literature, exquisite poetry, enlarges our resources. Hours we spend with an understanding friend or in service to others enrich our capacities. Nor can we minimize the times of silence which refresh our inner being.

We must continue to grow in the things of the Spirit if we expect to share richly with Friends in the meeting for worship.

The Spirit moves only those who listen, whether the worship hour be programmed or not. Hymns, scripture, prayer, and the message - each **can** be the instrument of the Spirit's guidance, provided we keep ourselves open to hear.

Byron Haworth Selected North Carolina Clerk

Byron Haworth, High Point Municipal Court judge and member of Springfield Meeting, was selected as clerk of North Carolina Yearly Meeting at its 264th annual sessions held in mid-August on an abbreviated Tuesday to Friday experimental basis.

He succeeds Algie I. Newlin, who asked to be released after serving since 1952. The Yearly Meeting expressed great appreciation for the work of Algie Newlin over the past years.

Sarah S. Cecil was retained as recording clerk with Charles Snow selected as reading clerk and William Guthrie as announcing clerk.

Among visitors to the Yearly Meeting sessions was Benjamin Wegesa, teacher from East Africa Yearly Meeting. His winning smile and friendly ways made him popular everywhere, especially with the Young Friends.

Friends especially welcomed Juan and Hortensia Sierra, who arrived in Miami July 25. Juan Sierra served as clerk of Cuba Yearly Meeting and as a teacher and pastor among Cuban Friends for nearly 30 years. These Friends came out of Cuba with the hope that they might serve in some capacity with Friends in the days ahead.

Visiting speakers included Bernard Boyd from the University of North Carolina, Earlham College President Landrum Bolling, and Louise B. Wilson of the Virginia Beach, Va., Meeting.

Norman Young, Glenn Reece and David Stanfield represented the Central Offices of the Five Years Meeting of Friends. Larry White spoke about Friends Committee on National Legislation concerns.

Five ministers were recorded including William Guthrie, Jack Caughron, Carl Brooks, Donald Osborne and Gilmer Cox.

A significant step was taken with the formation of a Planning and Promotional Council to "furnish information and inspiration to local meetings and to generate enthusiasm for our common Kingdom enterprises." The Council will meet at least four days each year with an emphasis on all-day sessions for "discussions in depth."

Miriam Levering brought the devotional thought to the USFW session. Sessions of the Young Friends Yearly Meeting found more than 90 registered fulltime.

Report from the Yearly Meeting book room, under the direction of Cecil Haworth, Clara Farlow and Zelma Farlow noted sales of $1987.64 during the Yearly Meeting sessions.

Program Opened In Jordan By AFSC

The American Friends Service Committee has announcd the appointment of Ralph B. Johnson to its cooperatives program in Jordan. He and his family have moved to Amman, the capital of Jordan.

This AFSC program, initiated at the request of the Jordanian government, seeks to encourage and promote cooperative societies in Jordan as an important self-help measure for the social and economic well-being of that country.

Ralph Johnson's responsibility will be to assist the Arab farmers in organizing an agency through which they may obtain needed credit at reasonable terms for their agricultural requirements and to supervise the improvement of overall farming methods.

He is on a two-year leave of absence from his position as county supervisor for the Salem County Farmers Home Administration office in Woodstown.

His wife, Ruth Pettit Johnson, is a member of the Woodstown Monthly Meeting.

Berlin And Germany Study Available

Berlin And Germany, a Friends Committee on National Legislation study, is available from both the FCNL offices at 245 Second Street N.E., Washington 2, D.C., or from the American Friends Service Committee regional offices.

The study poses the question: Is Berlin a breeding ground for nuclear war or an opportunity for progress toward world disarmament?

The 12-page study also includes a bibliography and is obtainable for 15 cents.

'Shoulder The Sky' Title Of E. Merrill Root Verse

By Levi Pennington

In his ninth and latest (but not last) volume of poems, **Shoulder the Sky,** E. Merrill Root has not only maintained but enhanced his fame as the leading Quaker poet of his generation. This is high but well-deserved praise.

Some authors, both of prose and verse, "write themselves out" in a single volume—sometimes it seems in a single poem. Thomas Gray deserves immortality for his "Elegy," and on that his immortality mainly depends. Not so with E. Merrill Root. His language is as clear, his images as fresh, his grasp even firmer and his vision broader than in his earlier works, bold and stirring, sweet and quieting, poignant and comforting, thunderous and softly singing as were various poems in his earlier volumes.

E. Merrill Root does not turn aside to belittle the little people, the would-be-poets, who resort to devices, bizarre or worse, to attract attention, even if it is impossible to hold it by such subterfuge. No prose run through a fodder-cutter in his writings: no pretence that a pig-sty is as beautiful as a bed of violets: no implication that a dead octopus is as inspiring as the stars. But no avoidance of the commonplace, either. He sees the beauty in things as common as Stone Walls, Hornets' Nest, Indiana corn fields.

His poetry ranges from the Infinite to the strictly personal. His farewell to the Middle West is both stimulating and heart touching.

"I ask new voyages of the mind
To worlds Columbus could not find."

Perhaps the best way to comment on his poetry is just to quote tiny bits of it, such as:

"Before my life can wake,
I know my heart must break."

"Red silos bulge. A windmill's wheel
Stands like a sunflower of steel."

"Over man's whimper still God's thunders call."

It will pay any real lover of real poetry to read **Shoulder the Sky.** Many numbers he will read again and again. What better proof that they are classics?

International Seminar Statement Issued

The following statement was prepared jointly by the participants at the conclusion of a 16-day Experimental International Seminar. It has been issued by the representatives of the USSR Committees of Youth Organizations and the American Friends Service Committee in the name of the Seminar:

"A youth seminar with the theme 'Youth's Ideals and Its Responsibility for the Preservation of Peace' was held from August 22 to September 6 at the Oakwood School in Poughkeepsie, N.Y. This was the second of two seminars conducted under agreement between the American Friends Service Committee and the USSR Committee of Youth Organizations. The first was held in August 1960 in Leningrad (USSR).

"Young men and women from 13 different countries — the USA, USSR, Chile, Denmark, England, France, Ghana, Hungary, India, Japan, Nyasaland, Sierra Leone, and Yugoslavia — took part in the seminar.

"In lively sessions, which took place in a friendly atmosphere, the seminar participants discussed the topics: youth's contribution to economic development, youth and the achievements and effects of disarmament, the aspirations and contributions of the youth for international cooperation, and the role of youth in the development of national independence.

"The participants recognized the need to improve mutual understanding, to expand fruitful contacts among the youth of distant countries, to undertake energetic action to insure peace through universal and complete disarmament, to solve youth's urgent economic problems, and to achieve and strengthen the national independence of all peoples and countries. The seminar participants discussed seriously and frankly the problems of colonialism, expressing sympathy for the youth of those countries striving for national independence.

"The seminar participants were of the opinion that international problems should be resolved peacefully, with respect for principles set forth in the United Nations Charter — sovereign equality of states, non-interference in internal affairs, and international cooperation.

"Serious attention was devoted to the problems of economic aid to under-developed countries. The participants in the seminar expressed their convictions that such aid should be granted to under-developed countries on a basis of full cooperation between equal partners. Such aid should be directed toward solution of the fundamental problems facing these countries and toward their attainment of economic independence."

During and following the seminar the participants were given an opportunity to acquaint themselves with aspects of present-day American life in Poughkeepsie, and in visits to Boston, Philadelphia, Chapel Hill, N.C., New York and Washington.

Chetsinghs Honored Following Long Service

"Ranjit and Doris Chetsingh retired from the Friends Service . . . and The India-Pakistan Committee's 'Minute of Retirement' . . . was an impressive and grateful recital of their work since November 1937 when they were apponited Friends Service Council workers."

So commented recently the editors of the Indian Quaker publication "The Friendly Way," published by Alice Barnes and Mary Barr of Kotagiri, Nilgiri Hills, in South India. And so to these beloved Friends of India was given tribute by those who knew and had worked most closely with them over long years under the Friends Service Council of British Friends.

American Friends remember Ranjit Chetsingh from his visits to the U.S. and when he served as executive secretary of the Friends World Committee.

Iowa Hears: Not Problems But Challenges

Iowa Yearly Meeting met in annual sessions August 17-22 at Oskaloosa, Iowa. Wayne Allman, General Superintendent, addressed the opening session projecting the theme, "Forward with Christ." He proposed that Iowa Yearly Meeting had no problems, only challenges. These are the challenges: to go forward in a new spirit of giving, in building the church, in winning people, in developing leadership and in spiritual life and mission.

The spirit of the sessions was forward looking with manifest unity. One of the signs of renewed interest and concern for the church was the increased number of communications which came from the Quarterly Meetings. It was encouraging also to note an increase in total average attendance at all meetings of the church this past year.

William Penn College gave an optimistic report that 425 full time students are expected this autumn and that the new men's dormitory is well under construction with expectations of completion by the second semester.

Iowa Yearly Meeting was especially stirred for renewed missionary enterprise. John and Thelma Baxter with four Iowa Young Friends presented a thrilling report of their recent Jamaican workcamp at the Sunday afternoon youth missionary rally. Norman Young, Helen Fletcher and Ellis Adams shared missionary news and inspiration with the Women's Missionary Union, Quaker Men and general sessions. Missionaries returned from Africa this summer who attended part of the sessions were Herschel and Mildred Mendenhall and Herbert and Beatrice Kimball.

The guest inspirational speaker was Lloyd S. Cressman, newly appointed chairman of the Religion and Philosophy Department of Penn College. His messages vigorously challenged the Yearly Meeting to a maturing of Christian graces and a dedication to the purposes of the church through Christ. Speakers giving voice to the area of peace and social concerns included Stuart Innerst of the FCNL and James Bristol of the AFSC.

Three ministers were recorded on Saturday and given public recognition at a special service on Sunday evening. Those recorded were Donald Gatrelle, pastor of Buffalo Meeting; Thomas Good, pastor of Liberty Meeting; and Marvin Hoeksema, pastor of Honey Creek Meeting. Two new names were placed under the care of the Committee on Training and Recording of Ministers.

The opening session was attended by some 350 persons. The largest attendance in recent years was experienced on Sunday with an estimated average of 400 at each of the three services. The Young Friends Banquet was held in the Penn gymnasium with a new record attendance of 200. A splendid program for Junior Yearly Meeting was conducted with 73 enrolled.

Budgets for the present year were set at $22,383 for the Yearly Meeting, $30,000 for William Penn College, $25,000 for United Services Five Years Meeting and $8,000 for Church Extension.

John L. Davis of the Pleasant Plain Meeting was appointed as the new presiding clerk of Iowa Yearly Meeting. Bernard White found it necessary to resign from these duties on account of business responsibilities. Plans are underway for the Centennial Year of 1963 when one day of the Yearly Meeting sessions will be used for observance and the year as a launching of new program for the immediate years ahead.

Urgent Congo Appeal Made By Council

An urgent appeal for doctors, medicines, food, supplies and funds for relief work among Angolan and other refugees in the Congo has been made by the World Council of Churches.

The international body in a letter issued at Geneva, Switzerland, called upon its 176 member churches to help underwrite both emergency aid and long-term education and rehabiltation assistance programs.

A major part of the help is required for the thousands of Angolan refugees in the Congo. An estimated 150,000 have already crossed the border and hundreds more are reported coming in every day.

Protestant church aid is channeled through the Congo Protestant Relief Agency (CPRA) which has headquarters in Leopoldville. The agency has responsibility for an area in which 30,000 Angolans are located. Aid in other areas is being given by the Red Cross and Caritas, the Roman Catholic relief agency.

The World Council has New York City offices at 475 Riverside Drive, NYC 27.

Eugene Collins Named By Arcadia Friends

Eugene Collins becomes the minister of the Arcadia, Calif., Friends Church this month following five years at the Mt. Gilead, Ohio, Friends Meeting. He is a graduate of Malone College in Ohio and has done post-graduate work at Otterbein College and at Evangelical Lutheran Seminary in Columbus, Ohio.

Eugene and Carolyn Collins have two daughters, Connie Lynn and Christa Lianne.

The Vice President of the Republic of China, Chen Cheng, was entertained at the home of the Don Walton family near Friendsville, Tenn., during August. Along with others, a goodly number of Friends were invited to share this experience with the Waltons. Vice President Chen Cheng is pictured with his left hand on the shoulder of a visiting Friend, Sandy Peters, and his right hand on the shoulder of Core Walton who stands next to his father and mother. She has taught home economics at Friendsville Academy for two years.

Worth Your Reading . . .

Order these books from:
FRIENDS BOOK & SUPPLY HOUSE
101 Quaker Hill Drive, Richmond, Indiana

The Company Of The Committed, by Elton Trueblood, Harper & Brothers, New York, $2.50.

Sometime ago **Fortune** magazine published a thoughtful study of the Church from a layman's viewpoint. The writer pointed out that every American is in debt to the Church for the most precious privileges he enjoys as a citizen.

But, the author continues, that debt has not been increased of late. During the passing years we have made amazing material progress, but, as has been so often said, spiritually we have failed to keep pace. This imbalance, he declares, has been caused by the Church becoming less and less a voice of the eternal and more and more an echo of the market place.

Unless the trend is reversed, he warns, two results will follow:

First, our material success will deceive and destroy us. We face ultimate problems that require ultimate answers, answers that can be found only through leadership the Church can give when she serves not as a creature of men, but as a faithful servant of the most High God.

Second, we will be trapped in a spiral of disillusionment, caught in momentum toward disaster. If men in their despair and defeat turn to the Church at last for enlightenment and find there but the echo of their own voices, then how desperate their plight.

The Company Of The Committed is a call to the Church to be a voice, not just an echo in the affairs of men. The Church must "be remade into a task force of committed Christians."

The Society of Friends needs this challenge as much as any church group today. We are not in the forefront of the kind of movement that will redeem our world. Dedication and discipline are not relevant to most Friends, and we are no longer leading the way. We have become traditional, and this is the great tragedy of modern church life.

Can the Society of Friends be saved from its "marginal, irrelevant existence?" We would do well to read and study what Friend Trueblood has to say. (Sunday School classes and other groups should make this book a must for study.)

The Company Of The Committed should help us examine our witness for Christ, and move us out from our quiet meetinghouses to do a leavening and redemptive task.

Following are key sentences from the book:

"The Church of Jesus Christ, with all its blemishes, its divisions, and its failures, remains our best hope of spiritual vitality. However poor it is, life without it is worse."

"Standard Protestantism is characteristically urbane and well-mannered, but it is sadly deficient in driving power and in the ability to imagine new and fresh ways of permeating the world."

"The major danger of our contemporary religion, then, is that it makes small what ought to be large. By segregating religion in place or time or personnel, we make religion relatively trivial, concerned with only a part of experience when it ought to be concerned with the whole of life."

"The average church today has the loyalty of the small children and the support of the old people, but there is a conspicuous gap between these age groups."

"Some indication of the mildness of our religious conviction is illustrated by the fact that we spend more on dog food than we spend on foreign missions."

"The Company of Jesus is not people streaming to a shrine; and it is not people making up an audience for a speaker; it is laborers engaged in the harvesting task of reaching their perplexed and seeking brethren with something so vital that, if it is received, it will change their lives."

"All Christians must be in the ministry, whatever their occupations, because the nonwitnessing follower of Christ is a contradiction in terms."

"The effective Christian pattern is always a base and a field. The base—whether it be a private house or in a church building—is the center to which the soldiers of Christ repair, periodically, for new strength. The field is the world, and this is where Christians are supposed to operate." —Richard P. Newby, Muncie, Ind.

* * *

Christian Attitudes Toward War and Peace, by Roland H. Bainton. Abingdon Press. $4.75.

The author of this excellent book said recently to this reviewer that he hoped his book established,

through a study of history and of Christian thought, **the Quaker position on peace-making.** This it does, incidental to a thorough examination of the leading points of view on war and peace. General history, the history of Christian thought, and recent revolutionary developments in war and in government are reviewed in a satisfying blend of scholarly study and usability. The three classic views are outmoded: negative **renunciation** of war is a witness but not a positive peace-making strategy; the **just war** is no longer a tenable view—the "edge of justice" is too thin and too easily obscured; the **crusade** is especially misleading and dangerous, leading to arrogance, intolerance-injustice and fanaticism.

A **new pacifism,** with emphasis on both the clear Christian Witness and the positive role of peace-making, takes on relevance and a sense of statesmanship in an age when nations must be brought out of anarchy into a world of order and freedom.

I urge every student of world events, or of the role of the Christian to give this book a careful reading. —David E. Henley.

* * *

Under Orders: The Churches and Public Affairs, by Roswell P. Barnes, Doubleday, $2.95.

Dr. Barnes ably presents the view that the Christian church is clearly "under orders" to make its voice heard on social, political and economic questions. This voice (no simple public-opinion poll of members) is the church making its prophetic witness of judgment in public affairs according to the will of God as it may be discovered and interpreted by those sincerely seeking to know it.

Dr. Barnes, a Presbyterian minister who has served the Federal Council of Churches, now is executive secretary in America for the World Council. There is no doubt as to the author's stand regarding racial segregation (against it), better housing (for it) and in many other ways.

Quakers will find many points fitting into their own philosophy. Under the heading "the mutual priesthood of believers" he assigns an important pastoral function to all members of the church. He recognizes that when the church takes a vigorous position it will create tensions for its members, and considers the ways in which members can react to these tensions.

Seriously disappointing is the lack of clear recognition of the churches' responsibility to speak out against war, flatly and unequivocally as unChristian. This might be expected from a churchman caught up in the great and important bureaucracy of the ecumenical movement which inevitably works with governments and political leaders. One has a renewed sense of the importance of a small group of concerned people such as Friends, or even of a small handful within that denomination, speaking out as strongly as they can against the worst of all evils.

Notwithstanding this criticism, this excellent book deserves wide study and would make an excellent basis for a series of discussions.

—David H. Scull

Some Additional Queries For Non-Resident Friends

Many members of the Society of Friends have established residence in communities far distant from their home Meetings. Communicating with these Friends and relating them to the life and work of the Meeting is a growing concern.

Since this group includes about one-third of our total membership, we are concerned that they do not become inactive. Rather, we would encourage them to: (1) transfer their membership to a Friends Meeting (if any) where they move; (2) consider forming a nucleus for a new Friends Meeting; or (3) become active in another church in their new community.

Harriet G. Francis of Fishertown, Pa., has prepared some "Additional Queries" which we offer here for thoughtful meditation on the part of these Friends. —Glenn Reece.

These queries are suggested for the guidance of the many non-resident members of Friends' Meetings.

1. Are you careful to live in Christian fellowship with the members of other denominations with whom you are now associated? Do you attend their appointed meetings for worship? Do you participate in such church activities as meet your approval?

2. Do you obtain and do you read with attention the various periodicals and pamphlets that are issued by the Society of Friends? Do you try to convey their messages to those with whom you are associated while giving attention to the convictions they cherish?

3. Do you retain a loving interest in the life and work of the Meeting of which you are a member? Do you seek to share the joys and the trials of its other members? Are you alert to the work which they attempt in such fields as Missions, Peace, Public Morals and the Social Order? Do you assist their work by timely contributions of money and by letters of encouragement to individual members, to the chairman of a committee or on occasion, to the Meeting through the Clerk of Ministry and Counsel?

Wanted: Quaker Books in Braille

At the Friends World Committee Publications meeting in Washington on January 28, interest was expressed in learning more about Quaker publications for the blind. Now available is a list of Quaker books in Braille in the National Library for the Blind, London, England.

I should welcome further information as to what books are available and where they can be obtained. Are they available on loan to blind readers?

Also I should welcome information about the most useful medium for blind readers. Are Braille, Talking Books or Tape Recordings preferable? Is there need for more Quaker literature in any of these media?

—Mary Hoxie Jones
757 Polo Road
Bryn Mawr, Pennsylvania

For Friendly Meditation

By Glenn A. Reece

"The Goodness of God"

Amidst Moses' trying experience of leading the children of Israel through the wilderness, God gave him comforting assurance in the words, "I will make all my goodness to pass before thee . . ." (Ex. 33:19) In Ex. 34:6-8 it is recorded, "And the Lord passed by before him and proclaimed, 'The Lord, the Lord God, merciful and gracious, and abundant in goodness and truth, keeping mercy for thousands, forgiving injquity and transgression and sin' . . . And Moses made haste, and bowed his head toward the earth, and worshipped."

In many experiences in life we, too, have need to be reassured by an increased sense of God's goodness and of His true nature.

Goodness Is Inclusive

The apostle wrote, "He that loveth not knoweth not God, for God is love." Goodness flows forth freely and abundantly with love as its source.

God made it clear to Moses that goodness has very specific characteristics. Some of these were given —namely, mercy, grace, patience, truth and forgiveness.

Rufus M. Jones in 1923 wrote the words, "Spirit . . . is the best word there is to express the essential nature of God. It signifies that He is not to be confused with matter nor to be found in the framework of space . . . And wherever in the universe the good is being achieved, wherever truth is triumphing, wherever holiness is making its power known—there is spirit, there is God."

A Personal Witness

Hannah Whitall Smith, author of the well-known volume, **The Christian's Secret of a Happy Life,** wrote the following thoughts in 1903 in her spiritual autobiography entitled, **The Unselfishness of God:**

"By the discovery of God . . . I do not mean anything mysterious, or mystical, or unattainable. I simply mean becoming acquainted with Him as one becomes acquainted with a human friend; that is, finding out what is His nature, and His character, and coming to understand His ways . . . My own experience has been something like this. My knowledge of God, beginning on a very low plane, and in the midst of the greatest darkness and ignorance, advanced slowly through many stages, and with a vast amount of useless conflict and wrestling, to the place where I learned at last that Christ was the 'express image' of God, and where I became, therefore, in a measure acquainted with Him, and discovered to my amazement and delight His utter unselfishness, and saw that it was safe to trust Him. And from this time all my doubts and questionings have been slowly but surely disappearing in the blaze of this magnificent knowledge."

These words show the means by which each may come to know the great expanse of God's goodness. Did you ever take time for extended meditation on God's goodness to you?

Harry Nickelson Leaves North 10th

Harry O. Nickelson has resigned as the pastor of the North Tenth Street Friends Meeting in Richmond, Ind. A lifelong member of the Meeting, he had been the pastor for seven years. He and his wife are to move this month to Florida. They hope to reside near St. Petersburg and participate in Friends work in that area.

The North Tenth Street Meeting at present is prayerfully hopeful that some Friend will accept a call to pastor the Meeting.

INTERNATIONAL LESSON BACKGROUND

Growth At All Times!

The complaint of Paul to the Church in Corinth may in some cases be applied to churches of a later day. "I fed you with milk, not solid food; for you were not ready for it; and even yet you are not ready, for you are still of the flesh," (I Cor. 3:2). Later in his Ephesian letter he urged other church groups, "We are to grow up in every way into Him who is the head, into Christ." (Eph. 4:15).

The lessons for this quarter remind us first that Christian growth is expected of all disciples, and second that growth occurs in many areas of life. We need to grow in our knowledge of God, and this implies growth in our relationship to God through worship, prayer, fellowship with others, through appreciation of and service in the Church. The four lessons in November especially call for growth of concern, growth through stewardship of time, talent, treasure, growth through self-discipline, and this implies constant and continual growth.

Our knowledge of the Bible is one instance of dwarfed understanding. Those who have devoted themselves to its study are the first to confess their need for continual study. The very fact that new translations of the Bible are received with such enthusiasm, is evidence that God has more truth to break forth out of his word.

A serious young man came to his pastor and asked for a book on geography. When asked why he wanted it, he said, "so I can find more countries to pray for." This is Christian growth, to realize day by day the call of Christ to the world, and to seek ways to answer that call, and to be ambassadors for Christ. To do this we are never good enough, wise enough, trained enough.

George Fox writes in his journal, "Strive not to limit the Holy One; for God's power cannot be limited, and is not to be quenched." And again, "Dear Friends, strive to excel one another in virtue, that ye may grow in love."—Russell E. Rees

Letters to the Quaker Life Editor

Lorton Heusel was one of two Forum writers in the August issue, writing on "The Society's Direction: What Is Our Mission?" George Otto of the General Conference was one of the speakers at the sessions of New England Yearly Meeting.

* * *

Is Our Purpose Clear?

Dear Editor:

I found Lorton Heusel's "Objectives Of Friends Outlined" very stimulating reading. I found myself disturbed by the statement of George Otto, made at New England Yearly Meeting, "that basically Friends have the same conception of Truth." Is this really true?

Any group which does not have a clear statement of its purpose is in constant trouble. It is in trouble because it has no commonly agreed upon basis for problem solving or action; therefore its decisions will either be weak, unclear, or frequently poor.

I am forced to ask myself if the Society of Friends is not a group which lacks a clear sense of its purpose. I value such diversity but not as an end in itself. How can there be creative diversity without a clear, but not rigid, framework within which to work? Such a framework need not be set for all time, but should frequently be reviewed in the light of the growing need, vision, and experience of the group.

I feel it would be a healthy exercise for any Monthly, Quarterly, or Yearly Meeting to engage in. Some may say that we have already done this in our statements of faith. Yes, you cannot divorce this from a statement of purpose, but I feel that to tackle the question from this point of view might be most rewarding. —Elwood Cronk, Executive Secretary, Young Friends Movement, Philadelphia Yearly Meeting.

Evangelism Defined

Dear Editor:

"In an evangelism emphasis" was your comment on the September issue of Quaker Life, and you pointed out the Forum page. The articles were fair but it seems to me you need to define the term before you can properly use it. These comments then seem to me to be in order.

"Evangelion" is an interesting word. It is Greek and it means "glad tidings" or "the message of man's redemption through Jesus Christ."

In English we write the word "evangel."

By adding 'ical', we get "agreeable to, or in the spirit of, the gospel, or teaching of the New Testament." And this is what our Meeting should be.

By adding 'ism', we get "preaching or promulgation of the gospel, especially in our worship services." And that's what our Meeting should do.

By adding 'ist', we get "a preacher of the gospel." And there are several in our Society, too.

By adding 'ize', we get "to convert to Christianity." And this should always be our main goal as a Meeting.

Thus as an evangelical meeting we have evangelists who spread the evangel through evangelism in order that we might evangelize the world. —Robert E. Heavilin, Russiaville Friends, Russiaville, Ind.

We're Individuals!

The editor had written in the September issue on p. 231 that nearly every facet of our way of life feels it necessary today to lobby. This sentence followed: "Now we read that the American Medical Association has organized its own political action committee to defend its interests in the rough-and-tumble national scene." This serves as the basis for Arthur Lyon's letter. The editor does not consider that statement to mean that the AMA lobbying would be a "dangerous thing" as stated by Friend Lyon.

* * *

Dear Editor:

The magazine **Quaker Life** consistently amazes me with its pious pronouncements that "Quaker" belief is thus and so. This is as impossible as the fitting of a size twelve foot into a size nine shoe.

The Quakers are like every other organization in that they are made up of a body of individuals. Individuals hold beliefs, for organizations can neither conceive nor hold beliefs. The beliefs of Quakers on any matter of real portent are as diverse as their social, political, economic, and family background.

Quaker Life considers lobbying by the AMA as a dangerous thing, and this may be, but is not the lobbying of the FCNL equally dangerous?

In the third chapter of Paul's letter to the Thessalonians, Paul admonishes that he who will not work shall not eat. Not very charitable, in the eyes of those who would substitute the Social Gospel for the immortal Christian Gospel.

I shall be still less charitable and say that it is my observation that those who contribute most heavily to the multitudinous verbosity of the philosophy of sharing, contribute little or nothing else.

James Toothaker clearly reveals that he is a proponent of the Social Gospel in his article "To Whom Has the Arm of the Lord Been Revealed?", in the September issue of **Quaker Life.**

I can well understand that he would deplore an economy which rewards a man according to his ability; his is a philosophy shared by every thief and kleptomaniac, but he wants to make it **legal.**

I have heard Sunday school teachers say that American business cannot be Christian. This is an obvious absurdity, which is most generally expounded by someone far removed from the business world.

Business and Christianity are no more nor less incompatible than the Church and Christianity, the Family and Christianity, or of Life and Christianity. **Each** offers its trials and temptations, but Christianity without trials and temptations would be as hollow as faith without works . . .

Further, the belief in the equality of mankind is not true Christian doctrine. Its acceptance would deny the scope of human experience. We are taught that God is no respecter of persons, whether of high or low estate, but it does not deny that this state exists nor does it deplore its existence.

Throughout all human history we can trace the cycle of the rise and fall of the empires and aspirations of mankind. Man has started up

CONTINUED

the rugged road toward a better life here on earth many times and his progress is slowed and finally halted when the malcontents, the hangers-on, the derelict disciples of the Devil decide THEY should share in the fruits of the Strivers' labor.

If this is to continue to be a better world, we must be honest in our evaluation of the spoutings of the discontented and advise them to put their shoulders to the wheel of progress and become Strivers also.

Let's not lose sight of the fact, for a single moment, that God and Jesus are the haven of the righteous, that the kingdom of God is in Heaven and not to be found here on earth and there are not those who really follow Christ's teachings who can make the Kingdom come on earth. —Arthur S. Lyon, 2503 Williams Place, High Point, N. C.

It's Refreshing

Dear Editor:

. . . Was pleased to read of the National Conference on International Economic and Social Development in your August number (p. 218).

While we have been deluged with reports of failures, it's certainly refreshing to know that someone can find something good to report from all the billions expended . . . how refreshing to learn that someone on the other side of the world does really appreciate our help, rather than that The Ugly American was greeted by "Yankee Go Home." A little appreciation doesn't hurt anyone, and the United States in spite of all our sins is and always has been the most generous nation in the earth. Can't the findings of that delegation be put into some concrete form so it will be available to the public? And **Advertised.** —Mrs. Stella H. Hockett, 14851 East Belcourt Drive, Whittier, Calif.

One Disagreement

Dear Editor:

I am renewing my Quaker Life subscription. The magazine seems to be growing better and better or else I seem to be getting more and more food from its pages. My soul is really enriched.

There is one thing, however, to which I disagree; namely, the words, "God created Jesus." These words appearing in a letter by Kathlyn Lew in the July issue of Quaker Life are, according to my understanding, false. "In the beginning was the Word, and the Word was with God, and the Word was God." (John 1:1) Other Scriptures too can be applied. —Louise Buckingham, Pacific Junction, Ia.

Mission Field News Notes

Kaimosi, Kenya

Dr. Frank Lepreau, Jr. of Westport, Mass., a specialist in thoracic surgery, arrived at Friends Hospital, Kaimosi, Kenya, Sept. 4, to give some weeks of voluntary service. He is working in close cooperation with Dr. David Hadley, who is at present the only resident doctor at the Hospital.

Dr. Lepreau, his wife Miriam and their five children are members of the Westport, Mass., Monthly Meeting, and he is at present serving as clerk of the meeting.

Dr. Charles Perera, an eye specialist who is a member of the Scarsdale Friends Meeting in New York, gave a month's volunteer service in the Friends Hospital in August and September. He was accompanied by his wife, Ruth Brinton Perera, who was a delegate to the Friends World Committee meeting at Kaimosi August 26-September 4.

Tennessee

Howard and Margaret Yates, who have given thirteen years of devoted pastoral service in the Friends Meetings in Monroe County, Tennessee, under the American Friends Board of Missions, have accepted appointment in the Martinsville and Highland Meetings of Wilmington Yearly Meeting. Their service began Sept. 1, and their address is Martinsville, Ohio.

Pastoral care for the Oak Grove and Farrs Chapel Meetings, which have been served for several years by Howard and Margaret Yates, will be given in 1961-62 by Sam Chapman, a student in the University of Tennessee at Knoxville, and an active member of the Friends meeting at Friendsville, Tenn. Sam Chapman has served as a leader in the Friendsville Quarterly Meeting Young Friends Camp for several summers. He has also served as clerk of the Young Friends Organization of Friendsville Quarterly Meeting.

Jamaica, West Indies

Keith and Judy (Darnell) Kendall of Western Yearly Meeting with their little son Timothy Lee (born 1958) will fly to Jamaica, West Indies, in the fall of 1961, to take up pastoral work in the meeting at Highgate, which is one of the meetings of Jamaica Yearly Meeting. They will live in the "Quakerage," the parsonage beside the church.

Both Keith and Judy were reared in Quaker homes. Keith is the son of Dwight and Zora Kendall of the Sugar Plain Meeting near Thorntown, Ind. Judy is the daughter

KEITH and JUDY KENDALL

of Carl and Eunice Darnell, who served under the American Friends Board of Missions in Monroe County, Tenn., 1950-53 and are now in pastoral work at the Courtland Avenue Meeting in Kokomo, Ind.

The Kendalls have been very active in religious work, giving leadership in vacation Bible schools, work camps and Young Friends' conferences. Keith did his alternate service at Friendsville Academy, Friendsville, Tenn., 1953-55. He served for a semester as the Earlham College representative to local meetings in 1957. Judy served as receptionist at the Friends Central Offices in Richmond, in 1956-57. Since the fall of 1956 they have been members of the Farmers Institute Meeting near Lafayette, Ind., where Keith was pastor. Since 1957 he has also been director of the Friends Student Center at Purdue University. He was recorded a minister in 1958 by Western Yearly Meeting.

Honey Creek Honors Guilford, Iva Street

Guilford and Iva Street are leaving the Honey Creek, Iowa, Meeting after 14 years of faithful service. They came to the Honey Creek Meeting from the Bloomington Meeting.

A basket dinner was held in the social rooms of the church after his closing service, Sunday, Aug. 13. One hundred were present for the services. After the dinner and visiting, Frederick March, chairman of the pastoral committee, presented the pastor and his wife with a gift.

Their new home is 107 K Avenue West, Oskaloosa, Iowa.

Marvin and Doris Hoeksema will follow them in the pastorate at the Honey Creek Meeting.

Max Rees Selected At Springfield, N. C.

Max Rees has been named pastor of the Springfield, N. C., Meeting with the family moving to Springfield in August. He is the son of Russell Rees, administrative secretary of the Five Years Meeting Christian Education Board.

Max Rees has an AB degree from Butler University, a BD degree from Christian Theological Seminary, and a master's degree from Butler.

Full Employment 'Ethical Imperative'

The National Council of Churches in the United State in its annual Labor Sunday message, has declared that full employment is "an ethical imperative" in the age of automation.

"To achieve it, it will require the best creative thinking and action on the part of everyone, including labor, management, agriculture, government and the Christian churches," the message observed.

"Immediately there must be retraining and relocation of workers, better provisions for retirement and transfer of benefits, assistance in difficult psychological adjustments," it continued. "All segments of the community must be willing to assume responsibility for such programmes, even as labor must be willing to accept new techniques (of production)."

Insisting that the total problem cannot be solved by "stop-gap measures," the message noted that "only a positive and determined effort for efficient, full production and full employment aimed at providing decent living conditions the world over can do that."

C. O. WORKER

For settlement house work in a needy slum area. Approved for selective service assignments. Experience and training not necessary if individual is mature and willing to learn. $1,800 a year plus transportation and benefits. Write to Kent Larabee, Peoples Settlement Association, Red Feather Agency, 408 E. 8th St., Wilmington 1, Del.

Methodists Will Consider Formation of World Church

Some 2,000 Methodist leaders, convened in Oslo, Norway, for the tenth World Methodist Conference were to consider a proposal for unification of their churches into a World Methodist Church. This would create the largest integrated Protestant church in the world. The delegates represented 40 Methodist churches with a membership of 20,000,000 in 76 countries.

Advocates of the proposal argue that the advance of Christianity is being impeded in Africa and Asia by tags of "colonialism" and "imperialism." A World Methodist Church would not be tied to any race, nation or economic system.

Those who oppose the plan fear the creation of a powerful Methodist bloc might tempt politicians to use it in the cold war, and that with US resources it would become merely "anti-Communist."

Late News

JAMES READ ILL

Wilmington College President James Read has suffered a coronary attack and will be hospitalized for at least three weeks, the college announced at mid-September.

He had just returned from a three-week trip to Germany made at the request of the AFSC.

GEORGE LOFT NAMED

The American Friends Service Committee has announced the appointment of George Loft as director of the Quaker United Nations Program succeeding Elmore Jackson. During the past year he has served as director of the AFSC Africa Program.

TO ENTER SOVIET UNION

A group of U.S.-sponsored pacifists were scheduled to go into Russia in late September on the final leg of their 6,500-mile peace march from San Francisco to Moscow. The 32 walkers plan to demonstrate for peace when they arrive in Moscow early in October.

Race Relations Tapes Available

Tapes are available for loan from the National Conference on Race Relations held at Earlham College, June 1961. The keynote address by Colin W. Bell and a summary of the conference by David H. Scull are available to local groups. Please write the Friends World Committee, 152-A North 15th Street, Philadelphia 2, Pa. or Friends World Committee, Midwest Office, Wilmington College, Wilmington, Ohio.

Roscoe Townsend At Salem Friends

Roscoe B. Townsend took up his ministerial duties as pastor of the Salem Friends Church, Salem, Iowa, on Sept. 1. He served two years at the Plainview Friends Church, Plainview, Nebr., and left there in August of 1957 to enroll at Asbury Theological Seminary, Wilmore, Ky., graduating in 1961.

The Townsends have four children: Gerald, 7; Harold, 9; Linda, 12; and Charles, 16, who will attend Friends Academy at Haviland, Kan.

Church Women Organizations — Raise funds by selling nylon pocketbooks, perfume, hosiery, other items. Write for free catalog, S. J. Phillips, Box 18, Shermans Dale, Pa.

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Cambridge Friends School Is Opened

The Cambridge Friends School opened September 13 under the care of the Cambridge, Mass., Monthly Meeting. As there is not sufficient space at the Friends Center, temporary arrangements have been made to house the school in the parish hall of the St. James Episcopal Church.

The headmaster, Thomas Waring, member of the Wellesley Monthly Meeting, has announced the appointment of Dorothy Timberlake to the teaching staff. The other members of the teaching staff are: June Holt; Phyllis Praeger, formerly head of the Hillside Place Nursery School; and Mary Torrey, trained at Shady Hill School.

The school will begin with classes from kindergarten through the fourth grade, with additional classes to be added in future years. The school expects to open with an enrollment of sixty.

Woolman Memorial Invites Friends

John Woolman, "the most modern of ancient Friends," continues to challenge the progress of our times with his insight into personal needs and the causes of social evils. The early American house built in 1783 on land once John Woolman's orchard became the John Woolman Memorial in 1916. Ever since, it has offered a quiet place for individual study and writing, retreats, and conferences. It is located in Mount Holly, N.J.

The Memorial is open without charge to anyone interested. For groups desiring to come, advance arrangement is asked. Those wishing to use the Memorial for gatherings, and to stay for meals or overnight, should make advance arrangements.

Samuel and Clarissa Cooper
John Woolman Memorial
99 Branch Street
Mount Holly, N. J.

DAIRY FARM OPPORTUNITY

Wanted: Family to operate modern 50-cow dairy. Modern house, good wages plus incentive bonus. Opportunity to invest part of earnings in herd. For details write: Lawrence H. Peery, R. 1-Box 9, Thorntown, Indiana.

Ernestine Milner New Altrusa President

Ernestine C. Milner, professor of psychology, Guilford College, was installed as Altrusa International's new president this summer at Altrusa International's biennial convention held in Denver.

Born in Ohio, and educated in Troy, Ohio, Public Schools, she was a graduate of Miami University, Oxford, receiving both the AB and BS degrees in four years, as well as being elected to Mortar Board and Phi Beta Kappa.

Ernestine Milner's career began at Parsons College in 1924-26, where she was Dean of Women. After that, she became Dean of Women at Earlham College, 1926-1930. Her marriage to Clyde A. Milner in 1928 brought her to Guilford College, where she has been director of personnel, dean of women, associate professor, and now professor and head of psychology.

She has been a member of Altrusa International since 1933. Established in 1917, Altrusa is the pioneer of classified women's service clubs, having a membership of 16,000 executive and professional women.

Director Named For Earlham Project

Dr. M. Daniel Smith of Harvard University has been named director of the Earlham College Self-Instruction Project, Earlham President Landrum R. Bolling has announced.

Dr. Smith will take the place of Dr. John Barlow who has accepted a position as director of elementary psychology classes at Emory University, Atlanta, Ga.

The Earlham College Self-Instruction Project will begin its third year this fall, under a grant from the Department of Health, Education and Welfare. Among other colleges which pioneer in the work of developing new teaching techniques and devices are Harvard University, Hamilton College, Oberlin College, Indiana University, and Columbia University .

Jewish Life Termed At End In Russia

"Jewish life in Russia is now virtually at an end," J. I. Fishbein, editor and publisher of the **Sentinel,** a U.S. Jewish weekly newspaper has reported at the conclusion of a three-week tour of the Soviet Union.

He reported only one synagogue remaining in each of even the largest Jewish centres of the Soviet Union and that they are used almost exclusively by elderly people.

He estimated on the basis of statistics that about 2,500,000 of the world's estimated 15,000,000 Jews live in Russia. He said young Russian Jews will have nothing to do with Jewish religious life. "As long as you do not seek to perpetuate your Jewishness, apparently there is no discrimination," he commented.

Carl Barton Named Wilmington Director

Carl B. Barton, Dayton Daily News reporter and a 1953 graduate of Wilmington College, has been appointed director of information and alumni affairs at Wilmington College, it has been announced by Wilmington College president James M. Read.

WANTED

Middle-aged couple to occupy furnished cottage on farm between Tampa and Plant City, Fla. Wife able to assist with housework and cooking for owner living in house nearby. References and car required. Friends preferred. Write: Mrs. Laura G. McNeill, Rte. 1, Box 42, Thonotosassa, Fla.

AFSC to Sponsor World Trip Seminar

An Around the World Seminar is being sponsored in 1962 by the American Friends Service Committee.

The seminar is scheduled to begin January 15, and to end March 2. Travel will be by air. Arrangements are under the care of the Quaker-managed world Wide Travel Service of Ames, Iowa, and Pan American World Airways.

Director of the seminar will be Dr. Clarence H. Yarrow, executive secretary of the North Central Regional Office of the AFSC in Des Moines.

Discussions with leaders of thought and major sight-seeing attractions will highlight the seminar.

The six-week trip is designed to provide opportunity to study conditons in key areas of Asia and Africa and to see some of the most important scenic and historic attractions in the world. An optional tour of Europe is also available following the completion of the tour program in Africa.

Detailed information on the seminar is available from the AFSC, 4211 Grand, Des Moines 12, Iowa, or World Wide Travel Service, 115 Welch Ave., Ames, Iowa.

Secretary To Address National Conference

Secretary Abraham A. Ribicoff of the U.S. Department of Health, Education and Welfare, will deliver the keynote address at the second National Conference on the Churches and Social Welfare, meeting in Cleveland, Oct. 23-27.

His topic at the opening session, Oct. 23, will be "Natonal Trends in Health and Welfare."

The cabinet member is one of 600 experts in the health and welfare, counseling and correction fields who will meet at this forum-conference with 2,400 church leaders as well as with board and staff members from many of the 4,000 Protestant and Eastern Orthodox agencies throughout the United States.

This marks the first time in history that denominational health and welfare associations from 40 participating denominations will hold their national meetings concurrently.

Whittier Enrolls 1450, Largest In History

Whittier College was to commence its sixty-first year of education in southern California September 10 when it welcomed 450 freshmen and 150 transfer students from other colleges and universities for the beginning of orientation week.

Classes started Sept. 18, with registration for all students taking place Sept. 14, 15, and 16.

Director of admissions, George Tenopir, said that enrollment is expected to be 1450 this year, largest in the college's history.

Two Quaker Schools To Offer Xenia Class

Wilmington and Earlham colleges were to offer two extension courses in religion at the Friends Church in Xenia this fall beginning in September. They will be open to the community and may be taken for college credit or on an auditing basis.

Titled "Gospel of John" and "Quakerism," the two courses are being offered jointly by the two Quaker schools as part of an experimental program leading to the Earlham School of Religion to be established in the fall of 1962.

Gospel of John, to be taught by Dr. Alexander C. Purdy, visiting professor of religion at Earlham, is designed as an introduction to this New Testament book. Dr. T. Canby Jones, chairman of Wilmington's religion and philosophy department, will teach the Quakerism course which will begin with the New London Book of Discipline. It will study the recovery of Quaker Discipline both in its historic and contemporary perspectives.

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SCHOOL

Under the Direction of the New York Yearly Meeting

College Preparatory Grades 9 thru 12

In 1795 the founders of Nine Partners Boarding School (now Oakwood) wrote, "The Civil and Religious Welfare of our Society and that of the rising and succeeding generations very much depends" on the teaching of a Christian philosophy of life. Basically, Oakwood still represents this concern.

For further information, write Charles W. Hutton, Headmaster, Oakwood School, Poughkeepsie, N. Y.

NEWS

3 AFSC Fellowships For Study Available

The American Friends Service Committee, through its Committee of Award, administers each year three fellowships for graduate students who wish to prepare for work in the fields of international and interracial goodwill, including the study of medicine.

The grants are not sufficient to cover the entire cost of a year of graduate study but are designed to assist qualified and deserving candidates make their financial arrangements for such study.

Inquiries for further information may be directed to the Committee of Award, American Friends Service Committee, 160 North Fifteenth Street, Philadelphia 2, Pa.

BIRTHS

ATKINS — To Marion and Bonnie Nellie Atkins, of Earlham, Iowa, a son, David Jay, on June 25.

BEEDE — To Donald F. and Ruth (Young) Beede, a daughter, Lyn Louise, Sept. 1, La Habra, Calif.

HINSHAW — To Edwin and Dorothy Hinshaw, of P.O. Box 193, Kakamega, Kenya, on August 18, a son, Joel Everett.

HOUSEMAN—To Allen and Delores Houseman, of Earlham, Iowa, on Feb. 1, a son, William Mark.

NEIFERT—To James and Muriel Neifert, of Minneapolis, Minnesota, on July 29, a son, Donald Scott.

ROSEDALE—To Roy and Eleanor Rosedale of Dinuba, Calif., on Aug. 22, a daughter, Karen Marie.

TALBOTT — To Mr. and Mrs. Willie A. Talbott, Liberty, Indiana, a son, Paul Douglas, on Sept. 1.

THOMPSON — To Scottie and Zelda Hester Thompson, of Earlham, Iowa, a son, Jon Gene.

WILLIAMSON — To John and Geraldine Nelson Williamson, of Earlham, Iowa, a son, Gary Alan Williamson.

MARRIAGES

HOWE - STEFERO — Elizabeth Stefero, daughter of John and Kathryn Stefero of Frackville, Penn., and Richard Hildreth Howe, son of Harry and Adonell Howe of Mansville, Mass., at the Meeting House, State College, Penn., on June 24.

LARRISON - SMITH — Joellen Smith to Darrell W. Larrison, member of Amboy Meeting, on Sept. 2 in the Wabash Street Methodist Church, Wabash, Ind.

RAMSEY-BINNS — Susan Binns, daughter of Mr. and Mrs. Curtis Binns of Adel, Iowa, and Glen Ramsey, son of Clarice Ramsey of Earlham, Iowa, and the late Hugh Ramsey, at the Methodist Church, De Soto, Iowa, June 4.

WALLING-GILLASPY — Charlene Gillaspy and H. Darrell Walling, at Friends Church, Anderson, Ind.

WILEY-BUSHONG — Gail Bushong and Richard Wiley, at Friends Church, Anderson, Ind.

DEATHS

BRYANT — Tena Bryant, longtime member of Valley Mills, Ind., Monthly Meeting, contributing in its children's work and missions committee significantly, died September 5.

CRUMLY — Flora Crumly, on July 4, at Lincoln, Nebr., at age 91. Born at Pleasant Plain, Iowa, she attended William Penn College and taught most of her life. A member of Friends Church at Central City she was buried in Lincoln Memorial Park Cemetery, with Lindley Cook conducting the services.

HUNT—Walter W. Hunt, a birthright member of Amboy Friends Church, died Aug. 8 at the Pleasant View Nursing Home at Wabash, Ind., where he had been a patient for seven weeks.

MARTIN — Mae Martin, member of Honey Creek Meeting, New Providence, Iowa, who gave freely of musical and artistic talents, and was active in church and community, died Aug. 7. Guilford Street was in charge of services.

PICKETT — Sadie N. Pickett, a long-time member of Friends Church, a recorded minister serving several churches in Kansas and Oklahoma, and on various boards, committees and at the business table in Kansas Yearly Meeting, died June 15 at Wellington, Kansas, at age 86.

ROSS — Russel James Ross, on Aug. 1 at his home in Woonsocket, R.I. Active in Smithfield Monthly Meeting for many years serving as elder and finance committee chairman, trusted counselor and friendly worker, he attended worship as usual the Sunday before his sudden death. Robert N. Cool officiated at services, with burial at North Smithfield.

TRUEBLOOD — Minnie B. Trueblood, life long resident of Salem and Mt. Pleasant, Iowa, communities, and active member of Cedar Creek Friends for 59 years, died Mar. 16.

LOCAL MEETING DIRECTORY

ARIZONA

Phoenix—Meeting for worship: Sunday, 11 a.m. at Seventeenth St. and Glendale Avenue. Clerk: Shirley Helfinger, 1002 E. Las Palmaritas. Sunday School: time and place as above. (Adult discussion, 9:45 a.m.) Correspondent, Mary Walsh.

Tucson — Friends Meeting, 129 No. Warren Ave.: Bible School Classes for adults and children, First Days at 10:00 a.m.; Worship, 11:00 a.m.; Mid-week Meeting, Wed. 7:30 p.m. Robert Pfeil, Pastor; Julia Jenks, Clerk, 2146 East 4th St., Tucson. Phone MA 3-5305.

Tucson — Pima Friends Meeting, 1201 East Speedway, 10:00 a.m. Elisha T. Kirk, Clerk, Route 2, Box 274.

CALIFORNIA

Alhambra — Alhambra Friends Community Church, 1209 South Seventh Street: Church School, 9:30; Morning Worship, 11:00 a.m.; Vesper Worship, 7:30 p.m. Minister, George E. Jenkins. Phone ATlantic 435-11.

Berkeley — Berkeley Friends Church, Fulton St. at Channing Way: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Prayer and Youth Groups, 7:15 p.m. Wednesday. Allen Bowman, Pastor. Phone TH 3-7531.

Citrus Heights — Friends Church, 7600 Old Auburn Road (4 miles S. Roseville): Sunday School, 9:45; Worship, 11 and 7:30; C.E., 6:30; Prayer Meeting Wed., 7:30. Keith H. Kirk, Pastor. Phone PArkview 5-2634.

Holtville — No. Holtville Friends Community Church, 5 miles north and one mile west of Holtville on Pomelo Canal. 127 miles southeast of San Diego (The Carrot Capital of the World): Sunday School, 9:45 a.m.; Worship, 10:45 a.m.; C.E., 7:00 p.m.; Evening 7:45. Cottage Prayer Meeting, Wed., 7:30. David L. Wing, Pastor. Phone Fleetwood 6-2682. Mailing address: Rt. 2, Box 379.

Lindsay — Lindsay Friends Meeting, 266 East Hermosa. Sunday School, 9:45; Worship at 11 a.m. and 8 p.m.; C.E. at 7 p.m.; Prayer Meeting—Wednesday 8 p.m. Dwight Moss, Pastor. Phone Lindsay 24-826.

Long Beach — First Friends Church, Atlantic Ave. at Ninth: Morning Worship, 11:00 a.m.; Evening Service, 7:00 p.m.; Prayer Meeting Wednesday, 7:30 p.m. David C. Le Shana, 2910 Chestnut Ave., Pastor. Phone HEmlock 7-1566 or GArfield 7-5636.

Los Angeles — Meeting, 11 a.m., Univ. Meth. Church, 4th floor; 817 W. 34th St.

Pasadena — First Friends Church, 2540 E. Orange Grove Avenue: Church School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Delbert Vaughn, minister. Phone Sy-63372.

Spring Valley — Friends Community, Bancroft at Kenwood (11 miles east of San Diego): Sunday School, 9:45; Worship, 11:00; C.E., 6:00; Evening, 7:00; Mid-week Wednesday, 7:00. Loren D. Mills, Pastor. Phone HOpkins 6-3339.

Ventura — Friends Church, 414 Valmore: Bible School, 9:45 a.m.; Morning Worship, 11:00 a.m.; Inspirational Hour, 7:30 p.m. Lowell L. Kester, Minister, Miller 2-3774 or 2-6095.

Whittier—First Friends Church, Philadelphia St. & Washington Ave.: Unprogrammed Meeting, 9:00 a.m.; Church School, 9:45 a.m.; Morning Worship, 11:00 a.m.; High School and College Groups, 7:00 a.m. Office address, 310 E. Philadelphia St., R. Jackson Gauldin, Clerk; E. Ezra Ellis, Minister. Phone OX 89805.

CANADA

Montreal, Quebec — Meeting for Worship every first day, 11:00 a.m. at the Y.W.C.A., 1355 Dorcester Blvd. West.

Toronto, Ontario — 60 Lowther Ave. (North from cor. Bloor and Bedford): Meeting for

Worship every First Day, 11:00 a.m.; First Day School same. Friends welcome at all times. For overnight, write in advance.

COLORADO

Denver — First Denver Friends Church, W. 46th Ave. and Eliot St.: Church School, 9:45 a.m.; Worship, 11 a.m. and 7:30 p.m.; Prayer Meeting Wednesday, 7:30 p.m. Lloyd Hinshaw, Minister.

Denver — Friends Meeting (Five Years Meeting), West 39th Ave. and Shoshone St.: Sunday Study Groups, 9:45 a.m.; Worship Service, 10:45 a.m. Philip Mesner, Minister, Katherine Honold, Clerk, Phone GL 5-7179. Ava C. Maris, Correspondent, 4128 Grove St., Denver 11.

Ordway — Ordway Friends Church, Arkansas and Ind. St.: Sunday School, 10 a.m.; Worship Service, 11 a.m.; Evening service, 7:30 p.m. Raymond Platt, pastor, Phone 6619. Alice Kidd, Clerk, Box 91, Ordway, Colo.

CONNECTICUT

Hartford — Meeting for Worship, 11:00 a.m. at the Meetinghouse, 144 South Quaker Lane, West Hartford.

FLORIDA

Daytona Beach — Meeting 3:00 p.m. on 1st and 3rd Sundays. Social Room of First Congregational Church, 201 Volusia Avenue.

Gainesville — 116 Florida Union. Meeting for Worship (unprogrammed), Firstday, 11 a.m.

Jacksonville — Meeting for Worship at 11 a.m. Phone EVergreen 9-4345.

Miami — Tenth Avenue Friends Meeting: Sunday School, 10:00 a.m.; Meeting for Worship in English, 11:00 a.m.; Meeting for Worship in Spanish, 7:30 p.m. Earl W. Redding, Pastor. Phone NEwton 4-6740.

Palm Beach — Meeting for Worship, 10:30 a.m. 823 North A St., Lake Worth, Florida.

Orlando—Winter Park — Worship, 11 a.m. in the Meetinghouse at 316 East Marks St., Orlando, telephone MI 7-3025.

St. Petersburg — Friends Meeting, 130 Nineteenth Ave., S.E. Meeting and First Day School at 11 a.m.

GEORGIA

Atlanta — Meeting for Worship and First-day School at 10:00 a.m. 1384 Fairview Road, N.E., Atlanta 6, Phone DR 3-7986. Phern Stanley, Clerk, Phone DR 3-5357.

HAWAII

Honolulu — Friends Meeting House, 2426 Oahu Avenue. Meeting for worship, Sundays, 10:15 a.m. Tel. 982-714.

ILLINOIS

Chicago — Evanston Meeting of Friends, Maple and Greenleaf, Evanston, one block east of Ridge Blvd.: Meeting for Worship, 10:00; Sunday School, 11:00; Fellowship Dinner Third Sunday each month. Phone UN 4-8511.

Chicago — Chicago Monthly Meeting, 103rd and Artesian (one block west of Western Ave.) Take bus to 108th and Western: Phone Hilltop 5-8949. Bible School, 9:45; Worship, 11:00. John Fletcher, Minister, 10729 S. Maplewood Ave. Phone BEverly 3-2715. Fellowship Dinner, Second Sunday.

Chicago — 57th Street Meeting of Friends. Sunday Worship hour 11 a.m., at Quaker House, 5615 Woodlawn Avenue. Monthly Meeting, 7:30 p.m. every first Friday. Telephone BUtterfield 8-3066.

Downers Grove — Downers Grove Monthly Meeting of all Friends. Sunday Meeting for Worship 10:30 a.m. at Avery Coonley School, 1400 Maple Avenue. First day school 10:30 a.m., joins meeting for fifteen minutes. Phone WOodlawn 8-2040.

INDIANA

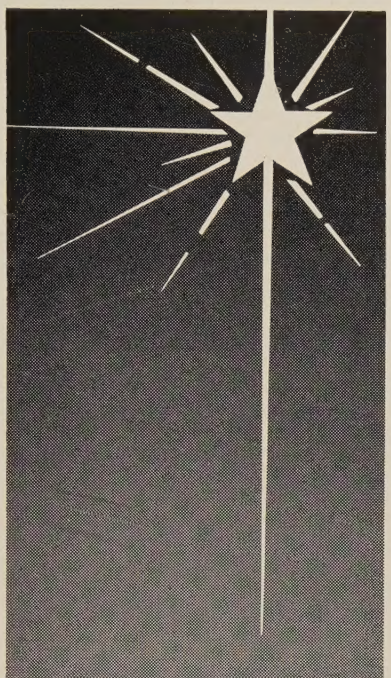
Anderson — First Friends Church, Chase and Tenth Sts.: Bible School, 9:30; Worship Service, 10:45; C.E., 6:30; Gospel Service, 7:30; Prayer Meeting, Wednesday, 7:30 p.m. Raymond V. Breaker, Pastor. Phone 642-8763.

Bloomington — Meeting for Worship, 10:00 a.m., Indiana School of Religion Building, Union and Seventh Streets. W. Norris Wentworth, Clerk, Edison 6-3003.

Carmel — Friends Church, Corner of Third St. and Rangeline Road: Meeting for Worship, 10:30 a.m.; Bible School, 9:30 a.m.; Youth Meetings, 5:00 and 6:30 p.m. Murray C. Johnson, Minister. Phone VIctor 6-2066.

Evansville — Unprogrammed meeting for worship, First-days, 11:00 a.m. YMCA, 205 N.W. 5th. Call Rebecca Ratcliffe, HA-3-6649. All Friends welcome.

Hagerstown — Nettle Creek Friends Meeting (west of Dalton): Sunday School, 9:30; Morning Worship, 10:30; Evening Service every other Sunday at 7:00 p.m.; Midweek Cottage Prayer Service, 7:00 p.m. Horace Smith, Ministry and Counsel.



Now when Jesus was born in Bethlehem of Judea in the days of Herod the king, behold, there came wise men from the east to Jerusalem,

Saying, Where is he that is born King of the Jews? for we have seen his star in the east, and are come to worship him.

—Matthew 2: 1-2

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Hortonville — Friends Meeting, R. 3, Sheridan, 3 miles north of Westfield on U.S. 31 and 1 mile west. Worship, 9:30 & 7:30; S.S., 10:30. Robert E. Beck, Pastor, Pleasant 8-5698.

Indianapolis — Irvington Friends Meeting, 23 S. Ritter Ave. Church School at 10:00 a.m. Meeting for Worship at 11:00 a.m. C. Wayne Carter, Minister. For information call FL 7-3850.

Indianapolis — Lanthorn Friends Meeting, 1050 W. 42nd St. Unprogrammed Meeting and First-day School 10:00 a.m. Tel. AX 1-8677.

Indianapolis — First Friends Meeting, 3030 E. Kessler Boulevard: Sunday School, 9:30 a.m.; Meeting for Worship, 10:45 a.m. Errol T. Elliott, Minister; Ruth Day, Minister of Christian Education. Carol Anderson, Administrative Assistant. Phone CLifford 5-2485.

Indianapolis — Second Friends of West Indianapolis. Meeting place, corner Lee and Lambert Sts.: Sunday School, 9:30 a.m.; Service, 10:45 a.m. Ronald Haldeman, Minister.

Kokomo — Union Street Friends, 507 North Union: Bible School, 9:30 a.m.; Worship Service, 10:30 a.m. James Ellis, minister.

Lafayette — Farmers Institute Friends (10 miles southwest of Lafayette): Sunday School, 9:30 a.m.; Worship Service, 10:30 a.m. Fred Shaw, pastor, 220 Pierce Street, West Lafayette. Phone RI 3-3310.

Marion — First Friends Meeting, South Adams at 15th: Bible School, 9:30 a.m.; Worship begins at 10:45 a.m.; Broadcast WBAT, 1440 kc, 11 to 11:45 a.m. Herbert D. Pettengill, Pastor. Phones: NOrth 4-8138 or NOrth 4-1869.

South Marion Friends at 38th and Harmon Streets: Bible School, 9:30 a.m.; Morning Worship, 10:30; Evangelistic Services, 7:30 p.m.; Prayer Meeting, Thursday, 7:30 p.m. Isaac Phillips, Pastor.

Mooresville — Friends Church, Main and Monroe Streets: Bible School, 9:30; Worship Service, 10:30; Mid-week Meeting, Thursday, 7:30 p.m. Mark Shugart, Pastor. Phone 194.

Muncie — Friends Memorial Meeting, Adams and Cherry Streets: Sunday School, 9:30 a.m.; Morning Worship, 10:45 a.m. Richard Newby, Minister, 2403 Ethel Ave. Phones: ATlas 2-5674 (home), ATlas 8-5680 (church).

New Castle — Friends Meeting, 503 South Main Street. Meeting for Worship, 9:30 a.m.; Church School, 10:30 a.m. Pastor, Thomas J. Mullen, phone JA 9-1799.

Plainfield — Friends Meeting, East Main on U.S. 40, 12 miles west of Indianapolis: Meeting for Worship, 10:30 a.m.; Church School, 9:30 a.m. Norris Bryant, Clerk, 306 East Main; Marlin Dawson, Minister, 533 S. Carr Rd.; Office Phone TErrace 9-6490.

Richmond — First Friends Meeting, East Main and Sixteenth Streets: Sunday School, 9:15 a.m.; Morning Worship, 10:30 a.m. David Castle, Minister of Pastoral Care. Elmer H. Brown, Minister of Education.

Richmond — West Richmond Friends Meeting, 7th and West Main: Sunday School and Forum, 9:15 a.m.; Meeting for Worship, 10:30 a.m. R. Furnas Trueblood, Minister.

Salem — Blue River Friends Meeting (3 miles N.E. of Salem). Bible School 9:30 a.m. Worship Service, 10:30 a.m. Raymond Zinn, Minister.

Spiceland — Meetinghouse on W. Main St., 2 miles north of U.S. 40 on state rd. 3: Sunday School, 9:30; Worship, 10:30.

IOWA

Des Moines — First Friends, East 13th and Lyon Streets: Church School, 9:45 a.m.; Morning Worship, 11:00 a.m. Orlando Dick, minister. Phone AM 2-6221.

Des Moines — Des Moines Valley Friends Meeting: Unprogrammed Worship, 10:00 a.m.; Classes, 11 a.m. 2920 30th St., South Entrance. Phone CRestwood 7-2738.

Fairfield — 1207 South 6th. Bible School, 9:30; Worship Service, 10:30. Lewis Savage, Pastor.

Oskaloosa — College Avenue Meeting, North C. Street and College Ave.: Sunday School, 9:45; Worship, 11:00 a.m. and 7:45 p.m.; Youth Groups, 6:30; Mid-week Meeting, Wed., 7:30 p.m. Richard Powell, Minister, 910 North C. Street, ORchard 2-2342, home; ORchard 3-6341, church office.

West Branch — Hoover's birthplace, 10 miles east of Iowa City: Church School, 9:30 a.m.; Worship, 10:30 a.m. Clifford Wolfe, minister.

KANSAS

Wichita — University Friends Church, University Avenue at Glenn: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m.; (Summer schedule, June through first Sunday of

September, Bible School, 9:00 a.m., Meeting for Worship 10 a.m.); Evening Family and Youth Fellowship Group Meeting, 5:30 p.m.; Prayer Meeting, 7:00 p.m. each Wednesday. Ministers, Robert E. Cope, John E. Grover and Lela E. Chance.

KENTUCKY

Louisville — Meeting for Worship and First-day School, 10:30 a.m. at Neighborhood House, 428 South First Street. Phone TWinbrook 5-7110.

MAINE

Portland — 83 Oak St. Sunday Meeting for Worship and Bible School at 10:45 a.m.

MARYLAND

Adelphi — Near Wash., D.C. and Univ. of Md. Clerk, R. L. Broadbent, JU 9-9447.

MASSACHUSETTS

Cambridge — 5 Longfellow Park (near Harvard Square). Meeting for Worship each First Day at 9:30 and 11 a.m. Telephone TR 6-6883.

Lawrence — Friends Meeting, 45 Avon Street: First Day Bible School, 10:00 a.m.; Meeting for Worship, 11:00 a.m.; Monthly Meeting every first Wednesday at 7:30 p.m. Glenn Douglas, Main St., Salem, New Hampshire, Tel. SALEM T.W. 8-5281.

Lynn — Silsbee Street Meetinghouse near B & M Station. Meeting for Worship, 11:00 a.m. Clerk, Richard S. Gove, 370 Nahant Road, Nahant. Tel. JU 10259.

New Bedford Friends Meeting—Seventh and Spring Streets. Worship: First Day, 11 o'clock. Hinson Howlett, Minister.

MICHIGAN

Detroit — First Friends, 9640 Sorrento: Sunday School, 10:15; Worship, 11:00 a.m. For information write or call Franklin Henshaw, Clerk, 13167 Appoline, Detroit 27, Telephone WE 4-0273.

Detroit — Detroit Friends Meeting, unprogrammed: Meeting for Worship, 11:00 each First-day in Highland Park, YWCA. 13130 Woodward. Phone TO 7-7410.

Kalamazoo — Meeting House, 508 Denner: Unprogrammed Meeting for Worship, 10:00 a.m.; Discussion, 11:00 a.m.; Sunday School, 10-12. Visitors call FI 9-1754.

Traverse City — Traverse City Friends Church, corner of Fifth and Oak Streets. Ellsworth Runyon, Minister.

MINNESOTA

Minneapolis — Friends Meeting, 44th Street and York Avenue South: Church School, 10:00 a.m.; Meeting for Worship, 11:00 a.m. Harold N. Tollefson, Minister, 4421 Abbott Ave. So. Phones WA 6-9675 (Res.), WA 6-6159 (Church).

NEW JERSEY

Montclair — 289 Park Street: First-day school, 10:30 a.m.; Meeting for Worship, 11 a.m. (July-August 10 a.m.). Visitors welcome.

NEW YORK

Albany — Meeting for Worship and First Day School each First Day at 11 a.m. at the Young Men's Christian Association, 423 State Street. Phone Albany HO-3-62-42.

Gasport — Friends Meeting: 10:00, Sunday School; 11:00, Morning Worship.

New York City — First-day meetings for worship:
11 a.m. 221 E. 15th St., Manhattan
22 Washington Sq. N.
Earl Hall, Columbia University
110 Schermerhorn St., Brooklyn
137-16 Northern Blvd., Flushing
3:30 p.m. Riverside Church, 15th Floor
Telephone GRamercy 3-8018 (Mon.-Fri. 9-4) about First-day schools, monthly meetings, suppers, etc.

Riverhead, Long Island — Eastern Long Island Meeting at 3 p.m. on the first and third Firstdays at the Parish Hall, Sound Avenue and Church Lane, Riverhead, New York. Clerk, Edwin Prellwitz, Peconic 4-6155.

Scarsdale — United Meeting for Worship and First-day School, First-day a t11 a.m. Scarsdale Friends Meeting, 133 Popham Road.

NORTH CAROLINA

Chapel Hill — Meeting for Worship and First-Day School, 11:00 a.m. Clerk: Adolphe Furthe, Box 94, R.F.D. 3, Durham, N.C.

Charlotte — Meeting for Worship and First Day School, 10:30 a.m.; Adult Class, 11:30 a.m. 2039 Vail Ave., Phone Ed.-21347.

Greensboro — First Friends Meeting, 2100 Friendly Road: Bible School, 9:45; Morning Worship, 11:00; Wednesday evening Worship, 7:30. Robert M. Jones, Minister.

Greensboro — Spring Garden Friends Meeting, 1608 Spring Garden St.: Bible School, 9:45; Meeting for Worship, 11:00 and 7:30; Midweek Meeting, Wednesday, 7:30. Leslie N. Winslow, Minister.

Guilford College, Greensboro — New Garden Friends Meeting: Unprogrammed Meeting, 9:00; Church School, 9:45; Meeting for Worship, 11:00. Daryl Kent, Clerk; D. Aldean Pitts, Minister.

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The Quaker Life BUSINESS DIRECTORY offers an opportunity for Quaker business men to list at nominal cost the business which they own, manage, or with which they are associated. Persons interested in being included in the Business Directory may write Quaker Life, 101 Quaker Hill Drive, Richmond, Ind., for details.

High Point — Springfield Friends Meeting, 555 Springfield Road: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:30; Mid-week Meeting, Wednesday, 7:30. H. Monroe Hendricks, clerk, phone 88-25889.

High Point — Friends Meeting, 800 Quaker Lane, P. O. Box 5166: Bible School, 9:45; Meeting for Worship, 11:00; Youth Activities, 6:30. Cecil E. Haworth, minister.

Mount Airy — Friends Meeting, South Main at Wilson: Bible School, 9:45; Meeting for Worship, 11:00; F.Y.F., 6:00; Mid-week Meeting, 7:30, Wednesday evening. Howard B. Yow, minister.

OHIO

Cincinnati — Seven Hills Friends Meeting, 1480-B Dudley St. (Park Town): Sunday School, 9:45 a.m.; Worship 11 a.m. Matthew Schneider, Clerk. UN 1-6447.

Cincinnati — Cincinnati Monthly Meeting of Friends, in temporary location at 218 Ludlow Avenue (in E.T. Carson Lodge Hall) in Clifton. Take either bus 61 to Clifton and Ludlow or bus 53 to Ludlow and Brookline. First-day School at 9:45 a.m. Clerk: Ruth G. Tuttle, 903 Ellison Avenue, phone EA 1-2619. Meeting Office at 9505 Montgomery Road, Cincinnati 42, Ohio: phone TW 1-4538. Wilbur Kamp, Pastoral Minister.

Columbus — Westgate Friends Meeting (formerly Highland Avenue), 3750 Sullivant Ave. (parallel with Rt. 40, one-half mile south). Extreme west side of city. Leonard E. Wines, Pastor.

Jamestown — Friends Meeting, corner E. Washington & Davis Sts., on Rte. 35. Church School, 9:30; Meeting for Worship, 10:30 a.m. Robert S. Phillips, Jr., Pastoral Minister. Church and Parsonage phone, 675-7621.

Toledo — Unprogrammed meeting for worship, First-day, 10:00 a.m., Y.W.C.A., 1018 Jefferson.

West Elkton — Sunday School, 9:30; Meeting for Worship, 10:30. On Route 503. Jim Vaughan, pastor. St. 7-3140.

West Milton — Friends Meeting: Bible School, 9:30 a.m.; Worship, 10:30 a.m. North Main at North St. Lawrence Barker, Pastor.

Wilmington — Friends Meeting, Mulberry and Locust Streets—Unprogrammed worship, 8:30; Church School, 9:30; Meeting for Worship, 10:45. Lorton Heusel, Minister; Joseph Vlaskamp, Minister of Education. Telephone Fu. 2-2349.

Xenia — Friends Meeting, corner of Chestnut and High Streets, Church School, 9:30 a.m.; Worship, 10:30 a.m. Earl J. Prignitz, pastor.

PENNSYLVANIA

Lancaster — Meetinghouse, Tulane Terrace, 1½ mile west of Lancaster off U.S. 30. Meeting and First-day school, 10 a.m.

Pittsburgh — Meeting for Worship 10:30 a.m., 1353 Shady Avenue.

TENNESSEE

Friendsville—Friends Meeting: Bible School 10:00; Meeting for Worship 11:00; Mid-Week Meeting Wednesday 7:30 p.m. Orville Fisher, Minister. Phone No. WY5-2112.

Memphis — Unprogrammed meeting for worship at 9:30 a.m. Clerk, Myrtle Nash, 770 Holly St., FA 3-6574.

Nashville — Meeting for worship 10:30 a.m. Sundays, 2020 Broadway. Call CY 8-3747.

TEXAS

Dallas — Meeting for Worship, Sunday, 10:30 a.m. 7th Day Adventist Church, 4009 N. Central Expressway. Clerk, Kenneth Carroll, Dept. of Religion, S. M.U., phone LA 8-9810.

VIRGINIA

Holland — Somerton Friends Meeting: Bible School, 9:45 a.m.; Meeting for Worship, 11:00 a.m. Clerk, R. Ernest Jones, Suffolk, Va., R. 1, Box 376. Minister, James A. Coney. Phone Franklin, LO-2-8617.

Richmond — Friends Meeting, 4500 Kensington Ave.: Worship, 11 a.m.; Bible School, 10 a.m. Visiting Friends always welcome. Clerk, Emmet M. Frazer.

WASHINGTON

Seattle — University Friends Meeting, 3959 15th Ave., N.E. Phone Melrose 9983. Meeting for Worship 10:00 a.m., Religious discussion 11:00 a.m.

WASHINGTON, D. C.

Washington — Meeting, Sunday 9 and 11 a.m.; First Day School 10:30 a.m., 2111 Florida Avene N.W., one block from Connecticut Avenue.

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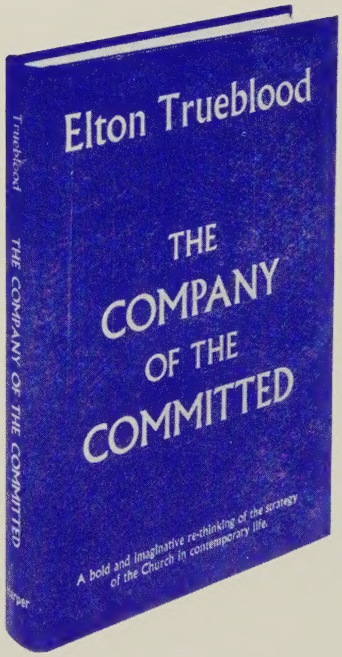
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Lois E. Brown, Editor

BANDANNA BAGS

Friendship Gifts for Andean Indian Children

Juanita is fortunate. She is one of the few Indian children, living in the High Andes of South America, who owns a pencil and writing tablet. Her brother, Carlos, and sister, Maria, watching her shape the letter "S", wait for their turns to use Juanita's pencil and notebook, given to her by a visitor from the United Nations.

This pencil and notebook are truly precious to Juanita, Carlos and Maria. Their parents, like most Andean Indian parents, have no money with which to buy pencils and notebooks. Andean Indians have been poor ever since the Spanish conquerors landed in South America four hundred years ago. At that time the Indians were pushed back to the least fertile soil. Since then, they have been able to raise barely enough food to keep from starving. Today, only two out of ten men and women can read or write. Most of the children do not go to school because schools are so few.

This worries the fathers and mothers. They say, "We never had a chance to go to school. But we want it to be different for our children. They must learn to read and write, and do arithmetic. They need to find out about the big world outside. Besides our own Indian speech they should know Spanish, because it is the language of our country. Then, when they are older they can go to trade schools to learn sewing, carpentry, and weaving."

Andean Indian parents do more than think and dream and talk. They act.

With their own hands, fathers are building schools. They walk carefully along narrow, dangerous mountain paths, carrying on their backs loads of sand dug from deep pits. In far-off mountains, other fathers hew out chunks of heavy stone which they hoist to their shoulders. Then they trudge slowly, painfully, the long miles back to the village, where they and their fellow Andeans are constructing a school. With pride and dignity, they dig and hew and carry and hammer and saw, for they are well aware of the importance of what they are doing. They hope that their work will mark the beginning of a new and better life for their children.

At last the school building is ready. Boys and girls, little and big, come crowding in—eager to find out the mysteries which lie behind black marks on white paper. The young teacher, whose home is in a distant land, holds in her hands a letter which promises tables, chairs, and desks for the school. But something very necessary is still lacking.

In this Andean Indian school there are no writing tablets, pencils, erasers, crayons, scissors, rulers, compasses, or other school supplies to put in the children's hands. Their parents are sad. They ask: How can our children write without pencils and paper, measure distance without rulers, or draw pictures without crayons?

WHERE ARE THE ANSWERS TO SUCH QUESTIONS?

Perhaps the answers can be found in BANDANNA BAGS.

For information on how to MAKE—FILL—SHIP your BANDANNA BAG write to:

Bandanna Bag — Children's Program
American Friends Service Committee
160 North Fifteenth Street
Philadelphia 2, Pa.

or Nearest Regional Office.

This project was created to help children in the United States get acquainted with Andean Indian children in Ecuador, Bolivia and Peru. This will fit in nicely with your foreign mission study on "South America" suggested by the USFW Children's Program.